

Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau

Vol. XXIX.

June, 1936

No. 3

Published monthly by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

Catholic Action as Adult Education

Adult education is nothing new in the Catholic Church; but it has received a new emphasis and impetus through Catholic Action, for the latter primarily consists in a fuller instruction of the faithful in all matters pertaining to Christian life. With Catholics it is a commonplace that action must be oriented by appropriate information, and hence, if the laity is to take a more active part in the Church's work, that presupposes they receive and acquire a fuller measure of pertinent knowledge. As we advance in life, new problems arise and to meet these new situations education must grow apace. In some manner or other the educational process must continue to our last breath. The education of man is never finished and hence adult education is an imperative necessity of human life. There are many agencies by which this adult education is carried on and by which men continue to improve themselves even to advanced years. In our days, however, this adult education has received greater attention and taken on a more specific form. The need for such education also has become greater because life now is more complex and more exacting, and because the people themselves in the present age and under the existing social and political conditions are more than before called upon to shape their own destinies. If not properly directed and developed the inherent abilities of the masses either go to waste or, what is worse, turn into destructive channels. This is well stated by Dr. Malcolm MacLellan in the following passage: "Adult education is based on the assumption that just as the great masses of humanity harbor powerful forces which, when liberated, may overthrow governments and wreck civilization, so also they have dynamic mental capacities which, if developed and properly directed, may bring about a substantial transformation in the conditions of modern life."¹)

Naturally Catholic Action stresses religious education, but this, incidentally, fits man better for the general tasks of life. Religion views life as a whole, and as a result religious education is of a very comprehensive and inclusive character and sheds light on all the problems of existence. It prevents narrowness and onesid-

edness and provides a selective principle by which the value of all other things can be determined. He who is right on fundamental questions will be better able to accord to secondary matters their proper place and is less likely to be unduly influenced by the winds of opinion that assail him from all quarters. Aptly Mr. Joseph K. Hart remarks in this connection: "It is the purpose of adult education to help men and women to work out for themselves an effective attitude to life, based upon wider knowledge, to find their place in the universe, and to discover a philosophy which will enable them to face up to life's problems, individually and collectively." Now the Catholic religion furnishes such a philosophy which unifies and integrates life and offers a scale of values universally applicable. As a by-product, thus, religious adult education aids towards a clearer vision and a safer appraisal of all that bears upon life, society and civilization. Catholic adult education, though explicitly and chiefly religious, touches on many other issues closely connected with the welfare of humanity. If on the contrary the religious element is excluded from adult education, the latter becomes purely utilitarian and loses its cultural value and social helpfulness.

It goes without saying that in a democracy adult education is indispensable. If democratic government has proved such a sorry failure and in many cases is nothing but a farce, this is unquestionably due to the lack of political training on the part of the masses, and nothing will be able to save democracy from utter and inglorious bankruptcy but enlightenment of the electorate by an intensive education which will enable the voter to cast the ballot intelligently and to decide political issues on their objective merits. As the situation is now, the vast majority of the citizens are swayed by mere catch-phrases appealing only to the emotions, and become the easy prey of any charlatan who peddles some panacea or proposes some fantastic utopian plan for human betterment. Again we may quote Dr. MacLellan who observes: "A democratic institution can function successfully and for the greatest good when there is a genuinely intelligent public opinion as opposed to propaganda and mere mass suggestion . . . Selfgovernment implies self education, whether it be in the local community, the state, or the nation; otherwise practical democracy is a

¹) MacLellan, Malcolm, The Catholic Church and Adult Education. Washington, D. C.

farce, irrespective of how loudly its insincere advocates may vaunt its glories . . . it is on the realization of this idea of an educated citizenry that democracy will survive; and with democratic systems succumbing to dictatorships, whether cruel or benign, adult education throws a challenge to those who cherish and wish to preserve the principles of freedom and democracy which gave birth to the governments of the new world."²) On adult education depend the destinies of civilization.

Both the farmer and the industrial worker need continued education to qualify them to play their part in the social and political life of the nation. Society is in a state of transition. Our whole social structure is undergoing radical transformations, and an entirely new social order is emerging. It would be a pity, and perhaps a calamity, if this reconstruction were left entirely to theorists, however well meaning and capable. The intelligent cooperation of the farm population and of the various trades is very desirable in this important work. Without doubt many an important contribution can emanate from this side. On the whole it would have been better for the good of society if the common people had in the past had a greater share in the shaping of economic and social policies. Theoretical knowledge is excellent, but it becomes better if it is fructified by practical experience. For want of education, however, the working classes have mostly been inarticulate and played too passive a rôle in the progress of the race. This unfortunate state of affairs will be changed if the agricultural and laboring classes train themselves to take their rightful place in society. That will be the first step to bring about industrial democracy, for the present contrast between democratic politics and autocratic industry can no longer be maintained. But industrial self government calls for even more education than democratic self rule. If the masses fail to fit themselves for industrial self management we will drift towards economic dictatorship or communistic rule; but when these have been established political democracy will also vanish.

The most important factor in economic improvement is self help, a point somewhat overlooked at present when we pin our faith altogether too much on government assistance. Self help has almost become a forgotten art and agriculture as well as industry put their whole reliance on the government. This attitude of dependence leads in the wrong direction. True, state assistance is necessary but it must not supersede self reliance. It must always remain supplementary. There are many ways in which the farmer and the worker can better their economic conditions by their own efforts. But to accomplish this a high level of vocational and general education is essential. New adjust-

ments to unfamiliar situations cannot be made without corresponding growth in technical and social education. Cooperative movements, credit unions and trade unions necessitate moral training and require considerable business knowledge. The deplorable helplessness and impotence of many social groups must be traced to their lack of education. The educated group has vastly more resources and initiative than the uneducated group. Education is the first condition of self help. In his article on Adult Education Dr. Eduard C. Lindeman writes: "Functional-group education is frequently motivated by the desire of adults to secure education because of some urgency arising from their membership in a group. Danish farmers, for example, embarked upon a program of adult education shortly after the middle of the nineteenth century; they had been defeated in a disastrous war; they had lost their market for wheat and were hence compelled to make radical adjustments in agricultural production; at the same time they realized that these momentous adjustments could not be made by an illiterate population. Consequently they undertook to educate themselves as adults, as farmers and as citizens impelled towards a new nationalistic orientation. Likewise industrial workers of England in the early part of the same century recognized the necessity of further education, not merely to enhance their vocational opportunities but to render them more effective as trade unionists. Workers' education has since spread to all industrial areas."³) Dr. MacLellan gives a similar instance of successful readjustment through adult education in Dover, in the province of Nova Scotia. Dover offers an instructive and encouraging example that deserves imitation.

The purpose of this essay is to call attention to the sound and thorough study on adult education and its agencies which we owe to the pen of Dr. MacLellan. The learned Doctor is connected with the faculty of St. Francis Xavier's University, Antigonish, Nova Scotia, and presents a graphic description of the extension work done by this famous institution of learning. It was under the auspices of this University that the happy achievements of Dover were brought about. Since its establishment in 1929, the Extension Department of the University has shown remarkable growth and can claim signal success. The movement emphasizes mutual help through self help and the social benefits of its work are apparent in the improved economic status of those whom it has helped. Here is an excellent model which should be held up to others. The blessings flowing from intelligently conducted adult education will be boundless. Without such education the reconstruction of society will run into a blind alley or take on objectionable and dangerous forms.

C. BRUEHL

²) Op. cit.

³) The Encyclopedia of Social Sciences. New York.

Man

III. *Person Destined for God*

In the first two sections of this trilogy we treated of the Human Race and of Human Society: but do what we would, we were in either case brought up against the fact, towering above all others, and alone explaining them—the fact that man is, first and last, a "Person", i. e. "an individual substance of an intelligent nature," as St. Thomas has defined it (S. Th. I, 25, 23). The human body is merely an instrument for that person's self-expression; human society is but a means for that person's perfection: which in the nature of the case can ultimately only be a spiritual perfection.

Now, the most obvious of all observable facts is that there is something wrong about the world: the body is very obstreperous and feeble, and anything but an ideal means of self-expression; Society, so far from promoting self-perfection, seems rather to be so organized, as to lead inevitably to the complete stunting of human personality. The fact has been universally recognized, but not its cause. The only adequate explanation is that given by Christian Revelation—to-wit, that the operation of human nature has been impaired at its very root by original sin. Nobody pretends that it is a doctrine easy to understand fully: but that it covers all the facts, nobody can fail to perceive. Original Sin, though within us, is there without us: yet it causes us to act, both badly and evilly. Having taken away the original harmony ruling our nature, original sin inclines us to seek the proximate good to the detriment of our ultimate good, temporal goods instead of the Eternal Good, God.

Thus, whilst the love of God is the root of all the virtues, the inordinate yearning after corruptible goods (called cupidity) is the root of all sins. Which cupidity is not merely the desire for perishable things in general, but for riches in particular. "The desire of money is the root of all evils," tells us already St. Paul (I Tim. 6. 10). Why? Because "through riches man acquires the faculty of perpetuating what sin soever and of ministering to the desire of what sin soever," as St. Thomas (S. Th. I-II, 84, 1) so lucidly puts it. But as we have already seen, the faculty of accumulating riches is coincident with the very beginning of civilization—the storing of perishable goods and their barter, the faculty of capitalizing and the introduction of money. By original sin man, alas, is inclined to make an inordinate use of the economic independence acquired and capitalizing thus becomes fatally linked to cupidity.

Hand in hand with this conversion of humanity to perishable goods goes an aversion from God—a fatal inclination of our corrupted nature to make light of and to despise God. The more man becomes civilized, the more he

thus feels himself "emancipated" from God. He wants food? He irrigates land and makes himself independent of rain. The climate is in-temperate? He builds himself warm houses and lights them artificially, and thus makes himself independent of the sun. The less perishable his goods become, the more he puts his trust in them—most of all in that most resisting of all metals, gold. Thus man by cupidity exults in his own achievements and his inordinate desire for temporal goods produces an inordinate conceit in his proper excellence, i. e. pride. Cupidity, being the root of all actual sins, thus leads to pride, which is the beginning of all actual sins.

Thus we can watch the fatal facility, with which by this appalling kink in our nature the very means towards civilization—capitalizing—becomes means towards a godless civilization, a civilization which by inordinately exalting man tends to egocentricity instead of theocentricity. "Thou hast said in thy heart, Virgin Daughter Babylon, I am and beside me there is nobody else. Thy wisdom and thy science have deceived thee and thou hast put thy confidence in thy own malice. Evil shall befall thee, but thou shalt not know its origin and the multitude of thy counsellors shall fail thee"—have we not in this magnificent prophecy of Isaiah (the whole of this chapter 47 should be read) a faithful image of this egocentric tendency, leading civilization ever further and further astray in the pride of its infatuation?

Drifting away from God and trusting in the magical alchemy of his own arts, man turned the God-given command to subdue his environment into its caricature of ruthlessly exploiting it—and with it, his fellow-men. Man lorded it over men: the society of agriculturists in the fertile river basins of the Tropics became a City-State, in which a hieratic King in the name of the Mother-Goddess, to whom everything and everybody was deemed to minister and indeed to belong, ruled over a hive of drudges, who only had a value as wheels in a gigantic machinery which aimed at its own perfection, without ever considering that of the human personalities, reduced to be its slaves. Later on, when the less civilized (and therefore spiritually less corrupted) horsemen from the northern steppes pounced down upon this hieratic civilization, the slaves remained slaves, though their masters changed. The Priest-Kings were succeeded by Warrior-Kings, and the peasants henceforth were exploited to make possible the riotous living of an allegedly heroic ruling caste, instead of subserving the ends of a hieratic system, ever more inhumanly perfected by priest-scientists. Ever since, human history has to a large extent been the history of how one set of warlike ruffians has ousted another from their vantage point of exploiting the masses of producers: but the fundamental disorder has never changed, whereby the most

promising achievements of the human intellect have been turned into means of gratifying man's cupidity and pride, his lust for power and his sensuality.

The question arises, whether there never has been a protest against this wholesale frustration of human personality on the part of the exploited or even of the exploiters? We think that there has indeed been a spiritual revolt going back a very long time indeed. The 5000 year-old Indus civilization bears already traces of what in later ages has come to be known in India as Jainism: a system, whereby the human person found deliverance from thralldom in a highly civilized and complicated human bee-hive, simply by stepping out of it into the solitudes of the virgin-forest, rendering himself independent of all human society and plunging himself into a contemplation of his own spirit. All *yogi*, all asceticism, all philosophical conquest of the phenomenal world of appearance by an appeal to a noumenal world of being within man's mind, must be traced ultimately to these first spiritual "conquerors" (the meaning of the word *Jina*), overcoming the world and its never-ending treadmill of purposeless births and deaths, by withdrawing from it all.

This is not the place to develop the history of this spiritual auto-salvation, but to point to the fact that it was strictly an endeavor to help oneself in isolation and to leave the rest of the world and of humanity to the illusion they so fondly (or resignedly) hugged to their heart as reality. The ideal of everybody being his own Saviour was merely carrying the universally prevailing egocentricity into the spiritual sphere. The later Stoic ideal of the Occident is but another version of the same theme—man thinking himself so "noble," so great, as to be above the passions that sway the multitude. That the world was evil and that a once prevailing "rightness" of all things had been irretrievably lost, was a universally accepted commonplace.

In this prevailing gloom of pessimism, tempered by a reckless egoism of *Carpe diem*, there was sounded another and gradually swelling note in a small people of the Near East, who called themselves peculiarly chosen for the very special purpose of producing a milieu, out of which should eventually issue a Saviour of the whole world; a Saviour, who would end the universal misery of the human race and would usher in a new order of things, a new earth and a new heaven. But when the Saviour actually appeared and Himself proclaimed His good news, it was found that man was indeed going to be saved in spite of himself, but at the price of suffering with the Saviour for the sins of the world. Man's callous egoism was to be exchanged for a willing sacrifice of himself for others; God, from Whom he had turned in his pride, was ready to take him back into His

arms—but His arms were stretched out to man on a Cross of shame and pain.

The wonder—humanly speaking—surely is not, that many refused this Gospel, but that some accepted it, and taking the Cross upon themselves followed the Crucified. Renouncing the natural law of fertility, they vowed themselves to perpetual virginity and obtained instead a spiritual fecundity; renouncing the natural law of possessing the earth, they dispossessed themselves of all and obtained spiritual riches; renouncing their own will, they no longer dominated their environment, but hallowed it. But whether the world heeded or heeded them not, a break had occurred in the whole history of mankind at that zero hour, when the Word became flesh. *Deo facto homo, homo, homo vere factus est*: by God becoming man, man was once more rendered capable of becoming truly man, whether he realized it then or not.

The Messiah had manifested Himself: ever since, a messianic hope has permeated the whole world, whether the world believes in Him or not. That is the truly amazing thing: the modern world believes to a man that a golden age lies ahead, that all the present wrongs and evils can and will be rectified—at the same time repudiating the possibility of a Messiah to usher in this Messianic Reign; and of sin, which alone explains the need for such a renewal of all things.

But no: Messianists without a Messiah, they put all their confidence in themselves and spurn the help of God, Whose existence they deny. By their own skill they mean to construct a new economic, political, international society, so ingeniously planned as to be entirely fool-proof. They do not see that it is the kink, the original sin, in human nature that makes man spoil and turn to evil use even the best devices of his brain, and that even true, technically, least perfect political contrivances can be made to work surprisingly well, if only they are worked with good-will and a humble dependence on God. For the materialist it is of course the economic environment that makes man: make the former good and the latter will turn good likewise—so runs their creed. And it is because of this fallacious creed that the Church has always taken such an uncompromising attitude against Socialism and Communism: because they are a false creed, not because their economics are faulty.¹⁾

The same holds good of those Pacifists, who, like the Communists, think that original sin can be got rid of by a perfect international, as the others think by a perfect economic organiza-

¹⁾ I would draw attention to the fact that all Religious Communities of the Church practice Communism and that the only fully successful experiment in colonization, the Jesuit Reductions in Paraguay, was likewise communistic. The economic technique is not denounced by the Church, but the false philosophy which pretends that original sin can be got rid of by economic planning.

tion of the World. The same fallacy again is at the bottom of the various food cranks, who think that man is only evil, because he is not a fruitarian or a nut-cracker or a cabbage-water drinker. The athletic cult of the body, leading to the stud-farmer's "ideal", of breeding a new and spotless humanity—violently blue-eyed and blonde haired—is nothing else either, but another form of the same error, which would purge the world of sin (the existence of which it denies!), by producing a perfect instrument for the soul (the existence of which it rather doubts).

Yet what can all these cults produce? Robots, mannequins, bruisers—yes; but men?

No. Man is not merely a temporal affair, of the earth earthy; he has, above all else, a supernatural side and destiny, which alone explains both his failures and his successes. In a sphere, which by definition exceeds his proper nature, his successes obviously cannot be due to himself: they must be due to a power that is able to lift man out of his corrupt nature into the glory of a realm, altogether surpassing him. That power itself therefore must be supernatural: not being in any way due to man, it is very aptly called Grace. And that Grace is poured out upon humanity through the humanity of God become man, Who is the Christ, the only true Messias. Supernaturally incorporated into Him by the Church, which is already His Body, man is thus enabled to take his place in a new humanity, unmarred by sin, which will superabundantly fulfill the glorious destiny prepared by God for it, when the Creator made man but little lower than the angels and made His only-Begotten to visit him, crowning him with glory and honor and setting him above all the works of His hands.²⁾

Until that time, when time itself shall be swallowed up by eternity, the Kingdom of God is still *in via*, i. e. in the temporal sphere, and therefore suffering. The goal beckons, the Heavenly Jerusalem, man's everlasting home, where his body will have been transmuted by the alchemy of the resurrection into the most delicate and perfect instrument for his self-expression, and human society turned into a holy city, a Communion of Saints and Angels, whose culture will consist in sanctity and whose civilization will have become Liturgy of the Lord God Almighty Who is the temple of that City and of the Lamb, Who is the lamp thereof.³⁾

It is not the dung-heap that explains the lily growing out of it. It is not his material cause that explains man, but his final cause. Man's final cause is that Heavenly Jerusalem, where "there shall be no curse any more, but the throne of God and the Lamb shall be in it; and His servants shall serve Him and they shall see

His face and His name shall be on their foreheads."⁴⁾

* * *

Corporal, social and supernatural: such has been man from time beginning; such will he be to the end that has no ending. Whether we know it or whether we know it not—we are the Lord's: "and whether we live, we live unto the Lord, and whether we die, we die unto the Lord."⁵⁾ But we who know, we know that our salvation's goal is coming ever nearer. "The night is past and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light, the Lord Jesus Christ."⁶⁾

"And the Spirit and the Bride say: Come. And he that heareth, let him say: Come."⁷⁾ And He that giveth testimony of these things saith: Surely I come quickly.

Amen, Come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen."⁸⁾

H. C. E. ZACHARIAS

New Deals, Past and Present

XXIV.

The creeping paralysis which our country's agriculture has suffered from for so long a time—the war effected merely temporary relief—has caused even the predominating industrial mind of the Nation to give serious thought to the condition of farming. It is today considered one of our major problems; the financier, the industrialist, the trader and merchant, the worker—all of them know their economic welfare to be bound up with that of the agricultural producers. Seriousminded men quite generally give thought, therefore, to the so unfortunate agricultural situation, the result of national and international policies for which the American farmer is only indirectly responsible. He is the victim of theories and practices that were intended primarily to aid and further the purposes and interests of industry and finance capital, national and international. In the end, he held the bag. Even science and technology, inasfar as they were applied to agricultural production, have, to an extent, promoted the interest of money capital, dealers, processors, transportation, and speculators, rather than the welfare of the farmer. At least so the latter might contend today in face of alleged overproduction, lost world markets, and the constant droning into his ears of the *ceterum censeo* that existing agricultural conditions demand a new policy for agriculture and a mak-

4) Apoc. 22-3-4.

5) Rom. 14. 8.

6) Rom. 13. 12.

7) Apoc. 22. 17.

8) Apoc. 22. 20-21—the concluding words of Holy Scripture.

2) Cf. Psalm 8.

3) Apoc. 21-22.

ing over of our land- and farm-system, even to the extent of taking millions of acres of farm land out of cultivation. What is generally considered one of the chief reasons for a new departure in farming, is stated by the authors of an article on "Legal Planning for Agriculture," published in *Yale Law Journal* even ere the advent of the New Deal:

"American agriculture has no longer any chance to seek readjustment by turning to foreign markets. Agricultural depression is general in scope . . . The phenomena of unruly productive capacity, destructive surpluses, decreasing demand and low prices prevail everywhere. The struggle for foreign markets under existing conditions is a hopeless one."¹⁾

Others prefer to emphasize, in addition, causes such as these in explanation of the circumstances overshadowing farming in our country today: Soil erosion and exhaustion by overcropping; competition of foreign farm products; disparity of purchasing power; lack of control over market prices on the part of the farmers; burdensome taxes; high interest and freight rates; the tariff on manufactured goods, which obliges them to buy in a closed market and sell in an open market in competition with producers from all over the world whom they must meet in the Liverpool Exchanges.

It was this situation the Agricultural Adjustment Act was intended to overcome by attaining, as one official publication expresses it, "a balance of production with effective demand." Once having achieved a balance, "the further aim of the Act was to maintain it, so as to avoid the cycles of high and low production which in the past have penalized farmers and consumers by devastating price swings."²⁾

The various means employed toward this end need no repetition; they are sufficiently well known. Even to this day, however, there are those who disagree with the initial step undertaken after the inauguration of the AAA: the elimination of surpluses of farm products which, to quote the authority itself once more, "had been creating farm poverty in the midst of farm plenty ever since the war."³⁾ A thoroughly false statement, attempting an opportunistic explanation of a phenomenon—the instability and insufficiency of agricultural prices at various times since the introduction of the present economic system—the causes of which lie deep and antedate the World War by a century. On the other hand, Mr. Henry A. Wallace, Secretary of Agriculture, in "America Must Choose", states a fact: "As things now are, our millions of surplus acres breed nothing but confusion, poverty, and waste." It likewise appears true on the surface that now "we must engage in the delicate process of ad-

justing basic production downward." But we do not believe that even the adoption of "a long-time world trading policy which is in keeping with our position as creditors,"⁴⁾ would increase the demand for our farm products in other parts of the world sufficiently. There is the question of products, raised on high-priced land subject to high taxes, and transported expensively, competing with farm commodities produced on cheap land and under conditions otherwise conducive to low prices. Our farmers, attempting to compete, at least as far as wheat, corn, meat, and other animal products are concerned, on the world-market with those shipped, let's say from the Argentine, would merely continue the ruinous policy which prevailed until a few years ago: The sale of farm products at an unprofitable price, the farmer remaining in ignorance of his sacrifices and their cause.

This is not said in the interest of what Mr. Wallace calls a "ruthless development of nationalistic peace time program." We should continue to strive to export farm products; many, in fact, most foreign peoples, need some of the commodities produced by us; others may do so in the future. China and Japan, perhaps. But despite the very laudable efforts of Secretary of State Hull, our grain farmers and cattle and hog raisers will not again, under normal conditions, enjoy the foreign market that was theirs 50 and 60 years ago. It is too late to regain what we began to lose as early at 1900, or even earlier. But since we could not prevent British financiers from loaning money to Argentina, Australia, Canada, with the intention of developing the natural resources of those countries, it is questionable whether any effort on our part could have forestalled the development which has resulted in the loss of foreign markets to our farmers. But the very facts referred to, the condition of farming throughout the land, emphasize the need of a new agricultural policy, unless the farmer is to be submerged sooner or later. The land and its cultivators are victims of the Old Deal; unfortunately, a New Deal, intended to strike at the roots of the evil responsible for the present situation, is next to impossible. We can not, for instance, grant a moratorium, a means adopted in the latter days of the Roman Empire and repeatedly during the Christian ages; in Hungary as late as eighty years ago. A scaling down of debts in accordance with prevailing land and commodity prices too, is out of the question. That the farmer can continue to sustain the burden of debt, assumed by him in the course of time, and pay interest on the loans, irrespective of crop failures and unprofitable prices, seems doubtful. Undoubtedly, the farmer has been helped by the benefit payments received by him from the Federal Gov-

¹⁾ Loc. cit. April, 1933, p. 890.

²⁾ Achieving a Balanced Agriculture. Wash., 1934, p. 26.

³⁾ Loc. cit. p. 26.

⁴⁾ World Affairs, Pamphlet No. 3. N. Y., 1934, p. 10.

ernment in the course of the last few years. But the 'quick help' method of farm aid is now terminated; a period of executing a planned agricultural policy has already been inaugurated. It is directed largely to the attainment of two purposes: "Fair returns for the farmer and good treatment of his land."

It is therefore we hear of various forms of "controlled land use, such as rural zoning and the intelligent application of land bank loans on the basis of adequate land classifications." A new conservation program was initiated in 1934 "which aimed at the public acquisition of land primarily to correct maladjustments, either social or economic, which in the past have arisen from the unwise use of land." In concrete form this program means, according to the same source, "the public purchase of certain overgrazed areas of range land, cut-over areas, and blocks of submarginal farms which have proven consistently unable to support the operators, and the return of these lands to grazing, forests, wild-life sanctuaries, recreation, and multiple uses, under sufficient control to enlarge the capacity of such lands to serve humanity now, and to conserve them for future years."⁵) The farmers living on such lands, we are told, "are helped to move to better areas," where they may achieve a satisfactory standard of living and contribute their share of taxes to the support of local government." Since this was written, in the fall of last year, the "Soil Conservation and Domestic Allotment Act" has come into existence. Under the terms of this law farmers in every part of the country will be given financial assistance for improving their soil. In truth, the intention is to induce farmers to withdraw part of their land from cultivation in order that crops may be curtailed. An editorial on "Soil Conservation" in the *Fertilizer Review* veils the purpose referred to, by saying: "Sufficient acreage will be devoted to cotton, grain, vegetables, and special crops to take care of our domestic needs and to meet export requirements, and the remaining acreage will be diverted to soil-improving and soil-conserving crops." Ultimately the same editorial admits quite frankly, "by and large, however, the program will mean less cotton, grain, potatoes, and tobacco and more legumes. It will mean that meat and milk will be produced more cheaply with less grain and more grass,"⁶) and more of the same sort. What the end of the experiment may be, no one can foretell.

It is indeed a colossal and difficult undertaking the Nation is engaged in: to rectify the mistakes and sins committed by a people in the

course of a century. Success will not be easy to attain; wrong steps and unsatisfactory results will occur frequently. It is in a spirit of crass opportunism the authors of "Legal Planning for Agriculture", toward the end of their dissertation, express the opinion that the plans referred to by them "offer the chance for a beginning of the reorganization of farming which is better than supine resignation to existing anarchy and confusion," and that "probably no easy solution exists which will square perfectly with the law and the Constitution."⁷) What they say, on the other hand, of the impediments in the way of sane and safe planning for a better economic system, and they are inseparable from our political system, is true enough: "the requirement that the practical must wear the garb of what is politically feasible," and the fact that "ideas must be sold in high pressure style in a world where voters can be made to strain at the gnat and swallow the camel," must prove serious obstacles to sanely conducted reforms.

Uncertain as the outlook for farming in our country appears, aid may come to the farmers from a source which has, in the past, contributed largely to the development of industry. Science, generally speaking, facilitated the utilization of anorganic matter. It has been said even that anorganic substances and materials seemed destined to replace those of an organic nature quite generally, just as aniline dyes, for instance, have replaced those obtained from plants, iron and steel wood as a building material, to mention but a few instances of this nature. But in recent years the very science responsible for this trend strives to "advance the industrial use of American farm produce." Such is the stated purpose of the Farm Chemurgic Council, which was organized at the "Dearborn Conference of Agriculture, Industry and Science," conducted at Dearborn, Mich., on May 7. and 8., of last year. According to the Proceedings of the meeting, it was in the replica of Independence Hall in Greenfield Village the "Declaration of Dependence Upon the Soil" was signed by the three hundred members of the Dearborn Conference. The volume referred to may well prove a historic document in course of time, the herald of a new hope for agriculture.⁸)

Addressing a meeting of the Chamber of Commerce at Washington on April 30. last, Mr. Fred W. Sargent, President, Chicago and North-Western Railway, declared it was the purpose of Farm Chemurgic:

"To survey the variety of farm products which through applied science can be transformed into raw materials usable by industry.

7) Yale Law Journal, April, 1933, p. 917.

8) Proceedings of the Dearb. Conference of Agriculture, Industry and Science. Dearborn, Mich., May 7-8, 1935, N. Y., n. d.

5) A Natl. Policy for Land and Water, by L. C. Gray, Dir., Div. of Land Utilization Resettlement Adm. A Paper read before the Natl. Reclamation Conference, Salt Lake City, Utah, Nov. 15, 1935. Mimeog. copy, p. 4, 5, etc.

6) Loc. cit. Vol. XI, No. 1, p. 4.

"To define the scientific research problems essential thereto.

"To stimulate appropriate research in public and in private institutions.

"To activate American industry to apply the fruits of research.

"To encourage the joint cooperation of agriculture, industry, and science in promoting this significant development nationally."

The commendable hope was entertained, the speaker continued, that such cooperation would:

"1. Result in the gradual absorption of much of the domestic farm surplus by domestic industry.

"2. Put idle acres to work profitably.

"3. Increase the purchasing power of the American farmer on a stable and more permanent basis, and, thereby,

"4. Increase the demand for manufactured products, and, thus,

"5. Create new work for idle hands to do; revive American industry; restore American labor to productive enterprise; and relieve the economic distress of the nation."⁹)

The opinions voiced at last year's conference by not the least of the speakers, seem to warrant these hopes. But it was not at Dearborn alone the thought was expressed that the chemical revolution was destined to inaugurate a new era in agriculture. The Second Report of the Science Advisory Board (September 1, 1934, to August 31, 1935,) contains an extract from what is called Exhibit D, a paper: "Put Science to Work: A National Program," by Karl T. Compton, President, Massachusetts Institute of Technology and Chairman, American Inst. of Physics. Among some of the things science could do, if put to work, he names in the first place these:

"Agricultural research in the past has led to greater yields of improved farm products. What we *now* need is to discover new uses for those products, uses which will create new social (?) values or partially replace the consumption of our exhaustible natural resources. Silk from wood, rubber from weeds, and motor fuel (alcohol mixed with gasoline) from corn are actual examples of what can be done. Experience justifies reasonable hope that a large fund wisely expended on research along this line will contribute toward a positive and permanent solution of agricultural overproduction; a far better ultimate solution than the present emergency expedient of huge year by year expenditures to pay farmers to reduce their production in order that the rest of us, who pay the bill, will also have to pay more for our food! A program of this type has been vigorously urged by the Chemical Foundation."¹⁰)

⁹) The Importance of Agricult. Welfare. The Deserted Village. No. 9. N. Y., n. d., p. 33.

¹⁰) Loc. cit., Wash., 1935, p. 95.

While Mr. William J. Hale, Research Consultant, may have exaggerated when he told the Dearborn Conference of 1935: "The chemical revolution is destined to drive man back to the farm," we believe rather in this prophecy than the necessity stressed by Dr. Alonzo E. Taylor, director, Food Research Institute, Leland Stanford University, that "one million farms in our country, embracing two-hundred and fifty million acres, should be permanently abandoned as the means of placing agriculture on a paying basis."¹¹) The suggested alternative to a measure so drastic and of such far-reaching consequences is much more in harmony with the divine command to man, to fill and subject the earth to his needs. There is nothing impossible or improbable about the purpose of the Farm Chemurgic Council: "To advance the industrial use of American farm products through applied science." The May issue of the *Index*, published by the N. Y. Trust Company, discusses "Modern Plastics. A Rapidly Expanding Industry," the existence of which is largely the result of the chemists' experiments "in transforming almost useless material into eminently practical value." It should not be impossible for science to turn to new uses farm products and waste from agricultural products. Broom is even now cultivated in England for use in the manufacture of writing paper.

F. P. KENKEL

Towards Totalitarianism

Both in Russia and Italy centralization of power had paved the way for the totalitarian State. In the former country, autocracy, having destroyed even the last vestiges of autonomy of a regional or municipal nature and attained to complete domination over the Church, facilitated the transformation of the czaristic rule into Bolshevism. In Italy it was Liberalism which, engaged in creating a united Italy, has discarded the thought of adopting the federative system and hence provided the opportunity for Benito Mussolini and his Black-shirts to capture power at one fell swoop.

Hitler and his cohorts, on the other hand, were hard put fighting for supremacy largely because Germany was until three years ago in truth a confederation, even in spite of the unfortunate constitution of Weimar, for the shortcomings of which the Centre Party was to a degree responsible. Today, the various states of the Empire are mere provinces, such as the Departments constituting the French Republic. The German totalitarian State is, in fact, the consummation of an idea promoted and sustained by German Liberals throughout the 19th century. Bismarck became the hero of the very men who had sat in the Parliament at Frank-

¹¹) As reported by Assoc. Press, May 18th.

furt in 1848, and of those who had led the Revolution in that year, because they believed him to have promoted the unity they were contending for.

Although living in a land, the very constitution of which emphasizes the federative principle, we have more than once heard German-Americans of Liberal persuasion express the opinion, the Iron Chancellor should have swept Germany clean of all petty states while he was about it in 1866. With other words, German Liberals were willing to swallow the Hohenzollern dynasty they hated so in 1848 (Emperor William I. was at this time commonly known as the "canister-shot Prince," having used the military against the revolutionists in Berlin), because through Prussia the ideal they had aspired to had been attained, although by means of a civil war and other equally unethical demonstrations of the doctrine that might makes right.

The men and women of our country, clamoring for a revision of the Constitution intended to promote the power of Congress and the Executive, are traveling in the same direction. Increase of Federal power is by them intended to facilitate the reforms they have in mind with the greatest possible speed and assurance of what they would call "success". In the end, should their counsel prevail, they would prove mere gravediggers of our liberties. That ultra-Republican Giuseppe Mazzini (1805-72)¹), the darling of conniving British Liberals, utterly opposed to a confederation of the Italian states, never dreamt the united Italy he was helping to create would turn Fascist; nor did Peter the Great contemplate, when he robbed the communes of their local assemblies, that the tendencies inaugurated by him would serve the purposes of Communists two hundred years later. And Bismarck likewise would have considered the Third Reich, had it been pictured to him, the wild fancy of an unbalanced mind attempting to oppose to Stirner's ultra-individualistic "Only One and His Property"²) an equally unsound social and political utopia.

Ideas have an irksome way of translating the power that is in them into action, astonishing even to their originals.

F. P. K.

Commerce, industry, finance, and hence the policy of a country can no longer take refuge in 'proud isolation.' The interests of all nations are becoming increasingly bound up. Willy-nilly every individual and every nation must to-day apply to himself the words of the Latin poet, 'I am a man and nothing that touches mankind is remote from me.'

CARDINAL VERDIER

¹) Comp. En cycl. of Social Sciences, Vol. 10, p. 240-241.

²) Regarding this German social-philosopher see En cycl. of Social Sciences, Vol. 14, p. 393.

Warder's Review

Nourishing the Leviathan

No other society has so frequently suffered persecution from what Professor Albert Jay Nock describes as "Our Enemy the State" as the Church. Hence we have reason to study and discuss the provocative arguments advanced by the author in favor of his thesis.

Unfortunately, not a few Catholics are inclined to belittle the thought even that we are inaugurating a new epoch in the history of the Nation, the dominating factor of which will be the Federal Power, exercising the rights of an Over-Lord. Self-government may continue to exist in name, but its substance will no longer be enjoyed by the people. Professor Nock is undoubtedly correct in declaring that, in our country at the present time, the principal indexes of the increase of State power are three in number: First, the point to which the centralization of State authority has been carried; second, the prodigious extension of the bureaucratic principle that is observable; third, the erection of poverty and mendicancy into a permanent political asset.¹)

However apparent these tendencies are, the people refuse to be warned.

Gold Production and Prices

That part of the May issue of the National City Bank's monthly *Letter*, devoted to a discussion of the expanding gold production, notes a remarkable phenomenon. According to the quantity theory, and the experiences of history on which it is based, prices should be affected by the increased output of gold to a far greater extent than is evident at the present time. Since the law seems ineffective, the author of the statement arrives at the conclusion:

"Evidently the gold situation has undergone a complete change. In terms of the new United States dollar, the world's production has doubled since 1933, which would be sensational news if the world did not have so much to distract its attention."

It is a fact: "the most ardent advocate of cheap money need no longer agitate for paper, or for further devaluation of existing metallic units on the ground of gold scarcity." It is even possible that, as the National City Bank's *Letter* points out, "the leading topic on the agenda of the next international monetary conference will be 'How to Control the Gold Output'." But what explanation is there of this phenomenon which seems to contradict the quantity theory, whose first proponent was not, as is so frequently claimed, Jean Bodin, but no less an individual than the astronomer Copernicus.

The N. Y. bank's experts believe the vast sums

¹) Loc. cit., N. Y., 1935, pp. 10, 12, 14, where each point is discussed at some length.

of gold that have been withheld or withdrawn from banking reserves for hoarding, together with disruption of trade relations and general lack of confidence, explain why "thus far prices have been influenced but slightly." Or, with other words, the gold is not in circulation, it is frozen, and hence it does not influence prices, as did the great quantities of precious metals brought from the two Indies to Europe in the 16. century. Because of the slight response of prices to the increasing supply of gold, which the world is now experiencing, the Bank's *Letter* speaks also of "proof conclusive that increased supplies of money must be accompanied by the *will to use it*, in order to have any effect on prices."

However, the quantity theory may still be proven correct by events. "It cannot be doubted," the article concludes, "that 'in the long run' these increasing gold supplies will make themselves felt upon prices, unless the governments of the world take action to nullify the influence."¹)

What the Farmer Needs Most

In proof of the contention that we have not only lost the largest part of our foreign markets for our surplus agricultural products but, in addition, have so managed our own affairs that "a very large amount of foreign products have come into our markets to displace food and other products that might have been raised on our own farms," Mr. Fred W. Sargent, President, Chicago and Northwestern Railway Co., points to the increase of imported hides from a little over 188 million pounds in 1932 to over 300 million pounds in 1935. Although deeply interested in our agricultural problem and well informed as Mr. Sargent is, he neglects to interpret some of his figures. While it may be true, that, under certain circumstances, imports of agricultural products "have a marked influence upon the ability of our own farmers to market their own products at advantageous prices," there exist more than merely mitigating reasons, favorable to the importation.

Mr. Sargent overlooked the fact that the two years chosen by him to demonstrate his thesis do not offer opportunity for a fair comparison, because of the decrease in the number of cattle in our country, due to two factors: the terrible drought, which destroyed so many animals, and the AAA-policy, which had demanded of farmers a reduction of beef-cattle. With other words, our farmers were unable in 1935 to supply tanners with the required number of hides; consequently an increased tariff on this product would have increased leather prices to an extent of a burden on all consumers, including the farmers. As it was, the price of hides in November and December, 1935, compared

favorably with 141½c per pound for the former, and 181½c for the latter in 1929.²)

To raise the tariff on hides, while our country's agriculture is unable to produce the hides and skins needed by the shoe industry to supply our people with footwear, would be rank injustice and profit the farmer as little as the sugar tariff does. What the farmer needs more than anything else is relief from monopolistic price policies; reduction of mortgages, lower interest rates, and taxes. The latter demands are quite generally and frequently raised; it is the control and limitation and, if necessary, the dissolution of monopolies that have been entirely lost sight of, although they are the parasitical incubi, dangerous to our social, political and economic fabric.

"You Rub the Sore, When You Should Bring the Plaster"

Speaking of the French, Emperor Maximilian I. (1459-1519) declared, they always sang a pitch higher than was demanded by the notes.¹) Similarly the so-called progressive writers, and with them our "reformers", continually disregard the sane counsel of St. Theresa of Avila: "Do not exaggerate anything!" With the result that it is difficult to reach the mind of the American people today, except with highly colored statements, an excessively seasoned pabulum, much more dangerous than the "transcendental moonshine" of yore.

Even the Catholic press, and some of our promoters of "social justice", have adopted this habit, fearing perhaps their clients and listeners, accustomed to the language of journalistic broadsheets and progressive orators, might think them lacking in genuine sympathy for the toiling masses, or the courage to express forcefully their convictions, were they to write and speak dispassionately.

But strong words and emotional exaggerations, an overemphasis of wrongs and overstatements regarding the promise of reforms, are not the equivalent of action on behalf of the poor or the masses. In fact, the actions of doctrinaires not infrequently belie their high-sounding words.

While promoting the re-paganizing of the Christian world—and paganism is notoriously callous to the sufferings of humanity—Liberals and Progressives cry out with a voice hysterically shrill their observations regarding the wrongs and ills the masses are suffering and the need of radical measures of reform. To quote an example:

"Which shall it be—three and a half billions for the Youth Act or crime?" With these words of William

²) Figures from table of Commodity Prices, *The Index*, published by the New York Trust Co., May 1936, pp. 90-91.

¹) "Sie singen höher als genotiert ist."

¹) Loc. cit., p. 79.

Fields, representing a group of transient boys and girls, hearings on the Amlie-Benson American Youth Act ended on March 20, before the Senate Committee on Education and Labor."²)

We agree with the *Nation* that further study of the problem of youthful casualties and unemployed, suggested by the Commissioner of Education, is not enough. But neither are three and a half billion dollars sufficient to remedy matters in this regard. Money is not the balsam for the ills of humanity; the belief that money is an universal remedy is one of the superstitions of Liberalism. The roots of our social and economic malady are of a moral nature, for which there is no "Gold Cure." It is largely the result of the very doctrines the predecessors of the Progressives and Radicals of the present inaugurated. The criminal youth of today has, to an extent, Rousseau and his theories of man and education to thank for his attitude toward life and his condition. Similarly the evidently sick society we know originated with the philosophers of the late 17. and the 18. century.

Contemporary Opinion

Or war is, yet the Father Sky, who woos
The Mother Earth, forever is restoring
The stones of cities, the warring
Waste of industrious man whom Fate pursues.

And war may come again, as it has tolled
The wide land's foison; and the wild hosanna
Rise from Virginia to Montana
To the ancient lies wherewith the dwarfs get
gold.

EDGAR LEE MASTERS¹)

A controversy which will amuse the cynical has been raging in the *Catholic Citizen*, the organ of St. Joan's Social and Political Alliance, a Catholic feminist organization in England. The ladies and their male supporters are annoyed with Father Hugh Pope, O.P., who in his book, "The Layman's New Testament," made the following statement:

"Rigidly speaking, man is in general physically, intellectually and morally superior to woman."

When representations were made to Father Hugh Pope, he not only remained unrepentent, but declared: "I should be prepared to maintain that my statement—precisely as I framed it—is a piece of Catholic doctrine."

The Irish Rosary

The Greek language is peculiar in having three "voices"; not only is there an active voice

and a passive, but also "middle" voice. The active voice is this: "*I employ (you).*" The passive voice is: "*I am employed (by you).*" But the middle voice would be: "*I employ MY-SELF.*" And there indeed we have the difference. There we have the free man. There we have a real individual, a complete person, "sui juris", not dependent on his employer (his firm or his boss, who have failed him), not dependent on an interfering and bureaucratic State (the Government Inspectors), but dependent on himself, able to use the gifts which God has given him, able to lead a full life,—A MAN.

WILLIAM VINCENT BAKER, M.A.
Priest of the London Oratory¹)

In an epoch of militant dictatorships the pen is no longer mightier than the sword. It has been "co-ordinated." Yet dictators themselves have proved that the microphone is mightier than both. Today the living voice has become more general than Voltaire's broadsheets in the eighteenth century; the stentor's words, which once embraced only a Greek city-state, now span continents; and the man, or men, before the microphone mould, for good or ill, the thoughts—and passions—of millions.

In a dictatorship, broadcasting is the domain of the dictator. In a democracy, however, the question is whether the State, or the Government of the day, or a private concern is to control broadcasting. Measures must be found to prevent abuse of the broadcasting power for political or mercenary ends; and the attainment of the highest standards of truth, art and impartiality must be ensured.

*The Economist*²)

It is understandable that each nation should strive to ensure full possession of her goods and privileges, for the instinct of preservation is fundamental in all beings, whether nations or individuals. Is it not that which in recent times is responsible for the disturbing phenomenon of nations which were the children of Revolution yielding themselves to a dictatorship or quasi-dictatorship, one of whose characteristics is precisely that of isolating nations and making their frontiers excessively touchy?

These instinctive and violent reactions cannot be final. Facts are stronger than persons. Mankind can no longer keep its foothold on the steep slope on which modern discovery has placed it. Though the pace may be hastened or retarded by events, it is tending steadily towards a new order in which, willingly or unwillingly, collaboration between nations will be the normal condition of all activity. That prospect is no longer distant. The men of my gen-

²) *The Nation*, April 1, p. 399.

¹) "Moon Meadows," from the author's newest book of poems, "Invisible Landscapes," the Macmillan Co., N. Y., 1936.

¹) New Maryland. A Way to Economic Freedom by Means of Catholic Land Settlements. St. Dominic Press, Ditchling, Sussex, 1936. p. 57-58.

²) "The Living Voice", loc. cit., March 21, p. 633.

eration are conscious of a profound change in world reality.

CARDINAL VERDIER

A good deal of unbalanced talk is current regarding the profit motive. In itself the profit motive is not wrong. It is a part of human nature to seek reward for its efforts. Man would not be true to his nature if he were not on the lookout for gains commensurate with his endeavors. All progress would cease if profit were denied to him who labors with either brain or brawn.

Surpluses arise out of profits, and these surpluses supply the means of progress toward higher and better standards of living . . .

The reconstruction of the social order is not contingent upon the abolition of the profit motive but on assigning a proper function to it in industrial and agricultural life. The profit motive has become the dominant factor in the modern economic system. It has received a place entirely out of accord with social exigencies. To put it back into its proper place is one of the great tasks in reconstructing the social order.

N. N.

in *The Wanderer*¹⁾

I once discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance on Christian ethics, and Lenin said, "Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain." Trotsky thinks me, as do some learned divines, slightly hysterical and foolish . . .

It is our self-satisfied indifference, our faithlessness and arrogance, which make wars possible.

All Europe is an armed camp. Fear is in the heart of every government. We sing and speak as if God made us mighty and powerful and created our nation specially to control and rule the world. . . . All Christian nations must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of cooperative service. We, who are powerful and great, must be willing to pay the price of peace and become servants; be willing to put all our gifts, material and moral, into the common pool.

GEORGE LANSBURY²⁾

"The Practical Price of Peace"³⁾

Those candidates and officeholders, without regard to party, who propose to have the government be a sort of godfather, and do an increasing number of things "for" the people,

have been called progressive. But toward just what are they progressing?

Usually they are not much concerned about the law-made privileges and restrictions—such as the tariff—that support monopolies, but go in for regulation and control in large doses. They spend their time trying to devise means to mop up the results of privilege, instead of turning off the spigot.

The methods of these so-called progressives lead to a growing number of regulating bodies. to an ever-increasing army of governmental employees, and to a mounting cost of government. Regulations multiply, and official interference and red tape become a nuisance—all without establishing any greater degree of justice. This road leads to an overwhelming bureaucracy, and can only end in dictatorship.

This mania for regulation and control has recently taken the form of proposals for "national planning," of which some of the codes in the NRA were an example. Production in the different industries would be allotted, on a percentage basis, to concerns already in the field. This closing of industrial fields would bar the extension of co-operation and keep the people from helping themselves.

L. S. HERRON

in *Nebraska Union Farmer*¹⁾

"Exaggerated Cult of Traditions." The phrase is not ours but Cardinal Verdier's. That enlightened prelate lately told his clergy that although the Church lives by her traditions, "new things must constantly be added to the old. Our services and our teaching must be adapted to the needs of the present.

"Does not the Pope ask of religious communities for women that their action should be more intensive and more enlightened, that they should take degrees and make themselves increasingly efficient in their calling as educators or nurses; that they should break with a certain timidity and the exaggerated cult of traditions? Such a development is the duty of priests as well as of nuns.

"Thousands of unemployed, thousands of families who have lost their all, thousands of young people whom the lack of security in the future fills with distress and prepares for revolt, have a deeply-rooted discontent in the face of a social order which refuses them the very substance of life. That social order does not allow them to live, hence they conclude that it should disappear. Who would reason otherwise in the same circumstances?"

And the Cardinal besought his clergy to devote themselves, body and soul, to that new social order which is the great problem of the hour. The social and political teaching of the Church must be made known, especially to opponents and to those who have a distorted idea of it.

The Examiner,
Bombay

¹⁾ May 13, p. 4.

¹⁾ Issue of May 14, p.4.

²⁾ Wellknown British labor leader now in our country.

³⁾ Supplied to the press of the country by Nofrontier News Service, Wilton, Conn.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION AND CHARITY

With the hope of making it a permanent institution, a group of men and women have opened a Catholic Circulating Library at St. Paul and obtained the approval of Archbishop Murray for their undertaking.

The Library is intended to serve Catholics and non-Catholics wishing to inquire into the claims of the Catholic Church. A rural service is contemplated, in order that anyone in the State of Minnesota may enjoy the privileges of the Library without extra cost.

The Congress of French Sea Apostolate workers will meet at Sables d'Olenne, Vendee, from the 18.-21. of June; it will be presided over by the Bishop of Lucon. At the same time, the annual meeting of the Apostolatus Maris International Council will be held, under the chairmanship of Vice-Admiral Hornell, D.S.O.

In 5300 convents and monasteries, representing more than 50 religious orders and congregations, prayers are offered up regularly for Catholic seafarers. In many cases the "Ave Maris Stella" is recited daily for this Apostleship of the Sea intention: many communities have adopted a port, allocated to them by the A. S. International Headquarters, London.

At the inaugural meeting of the Guild of Mendel and Pasteur, held at Liverpool late in April, Professor Renouf, explaining the reasons for the formation of the Guild, which had been launched with the blessing of the Archbishops, said its main objects would be to awaken the Catholics of Britain to the important part biology was assuming in national and international life; to look after the interests of Catholic teachers of biology; to watch the press for articles and statements fundamentally contrary to Catholic principles, and for articles which were not scientific and were harmful.

It was hoped that the Guild would soon be able to issue publications dealing with biology from the Catholic attitude, corresponding to the Rationalist publications. Lectures would also be arranged, and, to meet one of the most urgent needs, they required a list of books on biology and kindred subjects which would enable non-biologists to get a general knowledge of the subject and to correct ideas which did not conform with Catholic principles.

Founded fifty years ago by a journalist, Victor de Marolles, the Corporation of Catholic Publicists of France has today 380 strictly professional journalist members, and 180 literary members, including Francois Coppée, Pierre Nolhac, René Bazin, Paul Bourget, Henri Bordeaux and Francois Mauriac. M. George Goyau, the noted historian, is president.

A pension scheme for members, financial assistance, travel facilities, an annual pilgrimage to Montmartre, a monthly Mass, a monthly lunch and an annual Requiem Mass for deceased members is included in its program.

On the occasion of the golden jubilee, mass was sung in the Parisian church of St. Francis de Sales, the writers' patron, whose parish priest is Msgr. Loutil, the

brilliant French writer known to the world as Pierre l'Ermite. The corporation's chaplain for the past 25 years, Fr. Janvier, O.P., famous Notre Dame de Paris preacher, gave the sermon. Cardinals Maglione, Baudrillart and Verdier, and Fr. Gillett, Master General of the Dominicans, attended the banquet which followed. "It is thanks mainly to the part played by Catholic journalists that the Church has been able to triumph over the dangers which threatened her in the past," declared Cardinal Baudrillart, himself a writer and member of the society.

India's first Catholic Summer School, organized by the all-India Catholic League, was convened at Mangalore on May 17; the closing session was held on May 31st. The course comprised four series of lectures, as follows:

Fr. P. Johannis, S.J., (Calcutta), 9 lectures on "Catholic Philosophy," dealing with the Problem of Knowledge, our Knowledge about God, the Soul, etc.; Fr. V. Gracías, Ph.D., D.D., (Bombay), 10 lectures on "The Catholic Church"; Mr. M. Ruthnaswamy, C.I.E., M.A., Bar-at-Law, (Madras), 10 lectures on "Catholicism and Modern Political Philosophy"; Prof. C. J. Varkey, M.A., (Mangalore), 10 lectures on "The Landmarks in the History of the Church," a conspectus of Church History from its beginning.

Besides the above series of regular lectures—three per day—for those attending the whole course of the Summer School, there were public lectures in the afternoons:—Fr. Johannis on "Catholicism the Goal of Hindu Vedantic Speculation"; Fr. Gracías on "Modern Prophets and the Christian Faith," and "The Layman's Opportunity"; Fr. F. M. Clarasso, S.J., (Bombay), four lectures on "The Nature of Christian Sanctity"; Fr. D. Ferrolí, S.J., 2 Lantern Lectures: (1) the Times of St. Francis of Assisi, St. Thomas Aquinas, and Dante. (2) Renaissance, Reformation and Counter-Reformation; Mr. M. Ruthnaswamy on "The Political and International Importance of the Vatican"; Prof. C. J. Varkey, on "The Church in India To-day," etc., etc.

CENSORSHIP

Receiving in audience a few weeks ago the delegates to the congress of the International Federation of the Cinematographic Press, the Pope spoke of censorship in films. His Holiness distinguished between the scope and the depth of censorship, deploring the fact that with such a wealth of film so much escaped all control. He explained that proper censorship could err by being too severe, as well as too lenient. "Too much cripples," according to the Italian saying, and the censorship should be just and justly severe.

"What a misfortune," the Pope continued, "when censorship fails either in quantity or quality. What happens when it fails: It is sad to have to say it, but in this case the censorship itself becomes a passport for every production, however deplorable, it gives a right of entry and an easy access to every presentation."

His Holiness also expressed his view that the cinematographic press should be independent of producers and exhibitors.

THE NEGRO AND COMMUNISM

Observing the tactics of Lenin, and other leaders of Communism, to foster among the class obviously suffering the greatest extent of injustice, the feeling and knowledge of the wrongs to which they are being subjected, the

Negroes of our country have been singled out for conversion to the doctrines of Bolshevism. At a meeting, recently conducted at Chicago, a speaker of the Negro race stated his belief that Negroes were naturally an easy prey to Communism, or any other ism which seems to offer them relief from present conditions, adding that his group, for the most part, and almost at all times, are "smarting under injustices." The statement "smarting under injustices" was synonymous with smarting under oppression.

Commenting on these remarks editorially, the *St. Louis Argus*, a race-paper, states:

"While we do not agree fully with what was said in this connection by the speaker, yet we are forced by the truth of the statement to admit that the Negroes are 'smarting under injustices and oppression.' Because we are living in a civilization so peculiar in many aspects, it is a reasonable assumption that some day, sooner or later, this oppressed group must give vent to its feelings. The best way out is hard for us to name at this time. Somehow, however, we doubt that the solution is by the Communistic route.

"There are many schools of thought on this subject, a number of which were advanced at the recent Negro Congress held in Chicago. The summation, however, shows a very definite Communistic trend on the part of the younger people and a large number of the leading thinkers of our race. The politicians, that is, those of our group, who pin their future hope in the two major political parties in this country; the conservatives, which may include the interracial groups, who are co-operating to crystallize a more liberal Christian spirit in this country, say theirs is the way out. But all agree that the kind of oppression and repression to which the Negroes of this country have been subjected and are still subjected, must sooner or later be reckoned with in a different way than what it has in the past."

LANDWARD

The Bureau of Agricultural Economics reports that there has been an increase of 500,000 farms in the United States since 1930, representing a distinct reversal in the trend of years since 1910. This increase in the number of farms has been accompanied by a decrease in their size and by a decrease in the productivity per worker. This shift of trends is countrywide.

Other facts revealing what has been happening to the rural population of this country were the following: Farm population during 1931 and 1932 increased about 750,000 through immigration in addition to about 900,000 through an excess of births over deaths.

In 1934 the net migration from farms was a little more than 200,000. Farm population, however, owing to the 481,000 excess of births over deaths continued to increase, reaching the highest point in the nation's history.

AGRICULTURAL WORKERS

"Agricultural workers are turning to union organization," the *American Federationist* claims. In explanation of this tendency, the May issue of the journal points to the fact that "the lot of agricultural workers has been made very difficult by the depression. While the Government has been subsidizing the farmers' incomes, very little has been handed out in high-

er wages to farm workers. On the other hand, unemployment has been backed up on farms to a serious extent—of which we are only beginning to be conscious [a rather late realization of a problem which did not first arise with the depression]. The unrest among agricultural workers is one of our serious national situations."

According to the same source, sheep-shearers and sheep-herders were among the first group seeking affiliation with the American Federation of Labor. They were joined by the citrus workers, vegetable pickers and packers, and others. The first to come were those whose work approached industrial conditions and where workers were employed seasonably for special crops, the *American Federationist* writes.

SUBSISTENCE HOMESTEADS

The Resettlement Administration has announced completion of 18 of the 33 projects transferred to it last year from the Division of Subsistence Homesteads of the Department of the Interior. On June 16, 1935, when the projects were transferred to the Resettlement Administration, 679 houses had been completed. At the end of April, 1,436 houses were finished and occupied. When all are completed, the 33 former Subsistence Homesteads projects will have 2,761 houses.

Following is a list of the 18 former Subsistence Homesteads projects completed by the Resettlement Administration:

Austin Homesteads, Austin, Minn., 44 families; Decatur Homesteads, Decatur, Ind., 48 families; Granger Homesteads, Granger, Ia., 50 families; Palmerdale Homesteads, Birmingham, Ala., 60 families; Bankhead Farms, Jasper, Ala., (Unit A), 24 families; McComb Homesteads, McComb, Miss., 20 families; Magnolia Homesteads, Meridian, Miss., 25 families; Tupelo Homesteads, (Unit I), Tupelo, Miss., 25 families; Hattiesburg Homesteads, Hattiesburg, Miss., 24 families; Beauxart Gardens, Beaumont, Tex., 50 families; Dalworthington Gardens, Dallas, Tex., 78 families; Houston Gardens, Houston, Tex., 100 families; Three Rivers Gardens, Three Rivers, Tex., 50 families; Wichita Gardens, Wichita Falls, Tex., 62 families; Phoenix Homesteads, Phoenix, Ariz., 25 families; San Fernando Homesteads, Los Angeles, Cal., 40 families; El Monte Homesteads, El Monte, Cal., 100 families; Longview Homesteads, Longview, Wash., 60 families.

WOMEN FARMERS

During the last ten years the women's farm club movement has made remarkable progress in the Province of Quebec, advancing from 100 clubs with 6,225 members in 1926 to 260 clubs with 11,230 members in 1935.

Membership in poultry clubs included 7,254 women who had 222,120 layers and 364,672 spring chickens. Egg production by the birds of these poultrywomen totalled well over two million dozen, of which more than one million dozen were marketed. Over 8,000 of the farm club women are engaged in horticulture; over 11,000 are spinners and nearly 10,000 are weavers. Sheep raising is included in the program of 4,694 of the club members, who kept 34,525 sheep with an output of 172,261 pounds of wool. Women farmers growing flax numbered 1,720, producing 149,948 pounds of linseed and 72,452 pounds of flax. Canning is also included in the multifarious duties of these farm women,

and canned goods to the value of \$190,697 were produced during the year ended June 30, 1935. Eight hundred and twenty-five of the women are beekeepers, attending 3,984 hives. Linen woven by these women farmers within a year had a value of \$18,833, and the total value of wool woven was \$82,962.

JUVENILE CORRECTION

May 12 marked the fiftieth anniversary of the establishment of the Berkshire Industrial Farm at Canaan, N. Y., a training school for boys difficult to manage. Frederic G. Burnham and his wife, of Morristown, N. J., were the founders of the institution. While they had intended to make the farm their residence, they became convinced of the desirability of providing a training farm for lads who, while not delinquents in the strict sense, were nevertheless problem children and faced the danger of detention in the same institutions with criminals.

Records are said to show that by far most of the 2000 lads cared for have made good. The term of commitment is four years. At the very beginning, the cottage system of housing the charges—150 is the maximum number at any one time—was introduced. The boys, besides attending school, are engaged in farm and garden work and are taught carpentry, painting, plastering, cement work, cabinet-making, electrical work, tool-repairing, printing, hair-cutting, tailoring and cobbling.—Commitments are made by parents, guardians, welfare agencies and the children's courts of New York State.

CHAIN STORES

The discussions in Congress over the Patman bill for preventing quantity discounts on merchandise, except as based on economies in selling cost, attracted but little attention outside of the Capital. A minority report from the committee opposed the measure, alleging a betrayal of the interests of the consumer, who would as a result have to pay an estimated 10 percent more for goods. Chain store proponents at the hearings alleged that the probable rise in prices would be a springboard for the organization of consumers' co-operatives.

Argument of the bill's sponsors centered on the prohibition of monopoly, alleged to be encouraged by the granting of discounts for large purchases.

Commenting on the issue, Edward A. Filene, Boston merchant, declares that hobbling the chain stores is not only a direct blow at the buying public, through subsidizing inefficiency, but a direct blow at the capitalist system and at the little merchant himself. His recipe for the plight of the little merchant is: Organization into voluntary leagues for co-operative buying. At the same time, as a tonic for all business, he advocates formation of consumer co-operatives to further reduce economic waste in the distribution of goods.

RETRAINING THE UNEMPLOYED

Burdette G. Lewis, national leader in public welfare work, raised a question during his visit to St. Louis last month which is going to attract increasing attention during the next year or two. He said that the business world and the government must recognize the fact that,

among our 12,000,000 unemployed, fully 5,000,000 must be retrained for work before they can hold jobs.

Some of these men have lost the knack for the work they once performed. Vastly more have seen their work permanently disappear, and must go into new lines. Shortages of trained men will soon become evident; in fact they are already appearing in certain parts of the building trades, even at the present low level of activity. It's going to be a hard and costly job to get the unemployed ready for real work, but what's the alternative? Shall we support them in idleness for the rest of their lives?

STATISTICS

An advanced seminar in mathematical statistics and economics will be held at Colorado College, Colorado Springs, Colo., from July 1st to August 1st, under the auspices of Cowles Commission for Research in Economics. Dr. R. A. Fisher, of London, England, one of the leading statisticians of Great Britain, will be one of the lecturers.

It is not to be a seminar for graduate students alone, but intended also for experienced research workers. Emphasis will be placed upon new discoveries, new technique and unsolved problems in the field of statistics. Considering the backwardness of statistical science in our country, the undertaking should meet with a generous response on the part of those engaged or interested in statistical theory and practice.

CANADIAN GRAIN CROP PROGRAM

If the intentions of farmers on May 1 are carried out there will be an increase of nearly a million acres in the Canadian grain crop, according to the first crop report of 1936 issued by the Dominion Bureau of Statistics.

The intended area of spring wheat is 24,354,000 acres compared with 23,560,600 acres in 1935 and 26,646,100 acres in the peak year, 1932. The intended increase compared with the previous year amounts to 793,400 acres or about 3 percent, and is practically confined to the provinces of Saskatchewan and Alberta. Intended acreages of oats and spring rye show little change from the 1935 figures, but barley promises an increase of 168,500 acres, or 4 percent, while flaxseed will be up 22,400 acres, or 10 percent, if farmers' plans are realized. The intended acreage of mixed grain is 1,145,500 acres, which is about 1 percent below the 1935 level.

RACE RELATIONS

The Institute of Race Relations, held under the auspices of the American Friend Service Committee, Swarthmore College, Pennsylvania, has announced its programs for the forthcoming sessions to be held July 5th to 25th. The courses contemplated will comprise lectures, discussions and action seminars. Some of the subjects are "Economic Factors in the American Racial Situation"; "The Civil Rights and Minorities in the United States"; and "The Place of Education in Race Relations."

The Institute of Race Relations is a recognized center for the study and discussion of the problems of Race Prejudice, Race Conflicts and Race Adjustments, with emphasis upon Negro-White relations.

The Reminiscences of a Kenosha Pioneer

It is a pity so few of the Catholic pioneers of the German race in America were induced to write their reminiscences. Even the most intelligent and sturdy of their kind have left behind little information regarding their youth, their emigration and the struggles and achievements in their new environment. It has, in fact, been necessary to search for letters addressed to their relatives in the old Fatherland by the newcomers in our country for evidence of their experiences while on their way and after their arrival in our country.

We consider it a case of sheer good fortune that we should have discovered Dr. C. N. Weyer, of Mankato, Minnesota, to possess a number of manuscripts of a personal nature written by his grandfather, who emigrated in 1847, choosing Kenosha, Wisconsin, as his first abode in the United States. Privileged to attain great old age, Martin Weyer, the pioneer referred to, used his leisure time to write his reminiscences. Several manuscripts exist, one of which tells the story of his early life in his native village; others relate some of the experiences of his journey to America and in Kenosha. It is the latter relation we are publishing.

* * *

The writer of these reminiscences was born at Foehren on the Moselle, in the Diocese of Treves, on the 10th of August, 1808. He was the third of eight children, among whom there was but one girl. It seems Martin was an unusually bright child, because even at an early age he was engaged by the village teacher to aid in the instruction of other pupils. Ultimately he attained to the position of a village clerk; nevertheless he decided to emigrate and seek the promised land. From now on Martin Weyer will tell his own story.

I emigrated in April, 1847, travelling with a number of families to England, with London as our destination. Having arrived in London, we found lodging in an inn for the group and then inquired regarding the earliest possible sailing time for America. Wherever we went we were told, a ship from America would arrive within a few days and would then lay over for repairs before returning. We listened to lies of this sort for fully five weeks. Finally a well dressed man came to our inn-keeper, telling him we could now make a contract with him since a ship had arrived. All of us, myself excepted, were happy; I wondered whether this man were a real agent. Now we were to pay for our passage. When all the others had paid, they said I must pay also. No! I said, this fellow is not an agent, he is a liar and a dishonest man!—The wooden box he had placed on the table was about one foot long, broad and high, and it was filled to the top. I said: Do not let him get

away with the money.—At once a disturbance arose and repayment was begun, which lasted quite a while. In the meantime a German police officer entered the inn, and, having listened to the discussion for a while, shouted: Ha, ha! At last you have run into the right man,—meaning me. (I have neglected to state that I knew the man was dishonest just as if some one had whispered the secret into my ear.) What a misfortune it would have been for most of our party had I not been with them! They would have been obliged to remain in London as beggars, and London is already flooded with beggars.

This is the greatest good deed I have had the good fortune to do in this fashion. It was Our Dear Lord Who whispered the words into my ear and caused me to speak them so firmly and emphatically as I actually did. Thanks a thousandfold to the good Lord!

I had learned that contract for passage could be made at Liverpool. I suggested that two men travel to that city, one day's journey from London by railroad. They said it would be better if I went alone, since I could handle the matter better than two men; they declared they knew I had greater experience than others in such affairs. I did not wish to go, because I expected my wife to be confined. They told me that, if she were confined during my absence, everything would be taken care of as well as if I were present. Tired with waiting for a chance to begin our ocean voyage, I decided to undertake the journey to Liverpool. The next morning several men accompanied me to the depot in London; the trip was not an easy matter since I knew no English. I set out on my journey; that day it rained. As the train entered the depot a German noticed me and immediately inquired where I intended to go. I said: To North America, and that I wished here to contract for the voyage. He said, that could not be done that evening but would have to wait until morning. Where do you wish to stay over night?—You know that better than I do.—You are welcome to stay with me!—Now I thought God had sent this man to me. The next morning I made a satisfactory contract.

The next morning we made a favorable contract very quickly. I immediately wrote a letter and put it on the fast train returning to London. Before 12 o'clock a postman went to our inn-keeper and asked: Where is the wife of Martin Weyer?—Here, she replied. She opened the letter immediately and read it, to the great joy of everybody.

The same evening a large number of men went to the station to await my arrival. We all were very happy as we returned to our inn-keeper. The next morning we left for Liverpool. (I forgot to mention that our contract called for passage on a sailship, carrying freight; I mention this now.) The day after

we had all signed the contract a steamer arrived which took on 800 passengers. I refused to travel on it because of the expected confinement of my wife, to which I have referred. I and the family of Johann Krethen remained on the ship on which we had engaged passage. Our voyage lasted 35 days. My wife was confined the very first day. Mrs. Krethen rendered midwife's services, and everything went off well; that was on the Feast of Pentecost in the year 1847.

When we arrived at New York, my wife went into the city with her little daughter, and soon found the Peters family, who had left for America a year before. The infant was baptized by a priest from Treves, named Nagel, and received the name Mary Elizabeth. Thanks a thousandfold to God for this favor!

* * *

Arriving in Wisconsin, we met with sad experiences. Coming from New York, we found in Wisconsin neither church, school nor priest. This pained me more than anything else, for knowledge of the duties of Christians surpasses all other things. I immediately sought out a room in which I could instruct the children living in the city in Christian Doctrine on Sundays and holy days. I soon succeeded in finding a room in the house of a Christian gentleman. The parents of the children were very happy over my action; everybody in the city rejoiced, which gave me great pleasure. I demanded no other reward than that God would give me, and He has repaid me generously to this day. I would gladly have instructed the children on weekdays also, but I was obliged to look for work to support my family. I found employment soon; a better job than others had who had been there years earlier.

When winter came, I rented a large room in a house owned by a Catholic, and there conducted school during the season. I instructed some 40 odd children, to the great joy of their parents and of Bishop Henni of Milwaukee. I conducted the school only during two winters, since in summer I could earn more by working with my hands in the city in gardens and in the country on farms. After I had stopped teaching, I found a variety of jobs, as will be shown in the following. When I closed the school, as though by chance, an unmarried woman arrived, who continued to conduct classes until two School Sisters took over the task after we had a church and a priest.

The first lot [acquired for the new parish] was the property of Johann Sonnen, [owner] of the entire present block. He donated it to St. George Parish, along with a small frame house, to the south across from Nick. Huetter. The frame house was later moved on to the lot owned by Ant. Puetz, opposite to Joh. Weyer. It [the lot] was purchased for \$300; the other one, to the south, was the property of Wisbaumer Mayer, but I do not know the

price paid for it. It was not as valuable as the one occupied by Joh. Weyer, since it was not a corner lot. The other lots were gradually acquired in the course of years. The last lot, on the south-east corner, the property of the Lutheran parish, had a frame church on it; I do not know the purchase price. At that time others took care of these affairs because I had left Wisconsin.

Since there was a considerable number of families at Kenosha, we discussed building a frame church. Later it occurred to me it would be more necessary to have a cemetery, because we would have to have one at any rate. I knew of a suitable site nearby. My suggestion was approved, and the people realized the property might be sold [to someone else unless we purchased it quickly]. It was a beautiful location, with many oak trees, a large number of which could be cut for cord wood, while we intended the finest ones, suitable to yield building lumber, to remain uncut. The job would demand a great deal of labor. I was elected to boss the woodcutters and to work with them, in order that the job might be finished as soon as possible.

It was now I became dangerously ill. We had at that time a good doctor, a German, whom I called for; he told my good friend, A. Puetz, Weyer's case is hopeless; he has a very bad attack of a sickness from which barely one man out of a hundred recovers.—But I did recover. The good God saved me, as He had done so frequently . . . Thanks to Him a thousandfold! The sickness lasted a long time. As soon as I could walk with the aid of a cane, I went to see my friend Puetz. When I entered the house, Puetz being absent, his wife began to laugh; then Mrs. Puetz told me what the doctor had said, that my case was hopeless, and that they had kept the doctor's opinion secret.

During this time the wood-cutting had been finished. We now announced on what day the wood was to be sold. The people came and I disposed of the wood at auction to the highest bidders, as is done by notaries at public auctions. If anyone had reported me, I would have been fined; but no one did this.

As soon as all the wood had been hauled away, I laid out the rows along which the graves were to be dug. It was agreed they should be kept in rows, and that if at any time a tree stump was in the way of a grave, the family of the deceased was to remove the stump and roots, which is hard work; otherwise the parish would have incurred heavy expense. The number of those buried there was quite large after a few years. The top soil, about one foot deep, was brown, sandy loam, and below this was clay. When the graves were five feet deep, or less, a quantity of water would seep into the excavation, and consequently the coffins would be lowered into the water.

When necessity demanded that we should

look for a better cemetery, I said it was unavoidable. As soon as I had stated my opinion, I knew of a suitable place on Rosiner Road [probably Racine Road or Street], fairly level but with a slope. I went there with a pick and spade and examined the soil in several places; I dug pits to 5 and 6 feet in depth, and saw that no water seeped in, which made me happy. I now went to the owner and asked him whether he would sell the ground. He said, Yes, I will sell it. I will sell it for the same price I paid for it, \$30 an acre.—I inquired how many acres there were, and he said 7, while I had estimated it at from 7 to 8 acres by visual measurement. There were about 2 additional acres on the west side of the street, which he retained; I have an idea he practically had them for nothing. I reported my information to the pastor of St. George Parish, and suggested he have the land measured. I do not know whether or not it was done. The purchase was made about 29 or 30 years ago. At present we are in the year 1903; today, August 10, is the 95th anniversary of my birth on August 10, 1808.

When I had learned the ground was suitable for burial purposes, we conferred regarding purchase of the land. We bought it. I did not tell the owner of our purpose for fear he would raise the price. Now, since at the time I had no prospect for earning money regularly, I decided to work for a while for the honor of God and the good of St. George parish without any other pay than that God Himself has promised those who for His name's sake do good to their neighbors, considering it done to Him. For I knew that in His books my name was recorded with a great amount of debt charged against it.—I therefore began to divide the entire plot of land into two sections, first providing roads wide enough to permit wagons to pass. In the center I set aside a large circular plot, with a road leading around it, so that one could turn around with a wagon; in the middle of this plot I had the large cross erected, which I had had set up in the first cemetery. When I had marked off the roads and walks, I divided the two halves of the cemetery into a section for family lots and another for single graves.

The dimensions of the family lots I measured out by the rod, 16½ feet each way, and the rows intended for single graves I arranged as they may be seen to this day, unless they have been changed. I marked the family lots with a peg standing about one foot above ground, and when everything was finished the lots were auctioned, for what price I no longer remember. I imagine the lots laid out later brought higher prices because of the number of deaths.

I wish to add that only a few trees, and those small, grew on this plot, along with low shrubbery, and that it was better than the first cemetery.

(To be concluded)

Collectanea

The intention of commemorating the services of the German pioneers of Texas by a suitable monument, caused Hon. Maury Maverick, a Representative from that state, to have inserted in the *Congressional Record* what is known as "Extension of Remarks", the essence of which is: "the Germans profoundly affect Texas history."

The plan for the commemorative monument has been suggested by Mr. Leo M. J. Dielmann, architect of San Antonio; it "calls for a lofty obelisk, superimposed on a base in the form of a lone star," to be erected in Landa Park at New Braunfels, Texas, the "German-town" of that State. And this reminds us that, while a large number of commemorative stamps have been issued since 1932, the coming of the German pioneers to Pennsylvania in 1683, called by Whittier the "German pilgrim fathers," and the founding of German-town, with its noble motto: *Linum, Vinum et Textrinum*, was granted no such recognition.

Coming to America from countries mostly where Catholic institutions and customs had been fostered uninterruptedly for centuries, the German pioneers in some instances introduced and in other cases promoted their observance soon after their arrival in the New World. The conducting of Corpus Christi processions outside of the confines of a church is one such custom.

Jordan, Minnesota, was, in 1866, still on the frontier; nevertheless a correspondent of the *Kath. Volkszeitung* of Baltimore, writing from that village on July 9th of the same year, speaks of a "truly magnificent Corpus Christi procession which brought to this poor hamlet (kleine Nest) on a single day, and from quite distant places, two thousand people, a third of whom were non-Catholics."

He could not, the writer continues, entirely suppress his vanity, in spite of the editor's apparent disinclination to permit him to discourse at length, and not reveal that the very orderly celebration was led by men on horseback, one of whom carried the Union flag. "All of them," he adds, "and likewise a large number of fine young men, who, in soldiers' uniforms, accompanied the Blessed Sacrament, wore fine scarfs. Eight banners, one band, the maidens in white, etc., added to the solemnity of the occasion."

Catholic historians, engaged in writing the history of the early days of the Church in America, should not neglect to make a note of the introduction of religious traditions by the pioneers into our country. They should furthermore discover to what extent they may have survived or spread. The student of religious culture is deeply interested in questions of this nature. The Corpus Christi procession at Jordan in 1866, only four years after the New Ulm massacre by the Indians, is certainly evidence of the "Higher Life" on the frontier to which a number of non-Catholic historians are devoting a great deal of serious study at present.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, John Eibeck, Pittsburgh, Pa.
 First Vice President, Frank C. Blied, Madison, Wis.
 Second Vice-President, Fred A. Gilson, Chicago, Ill.
 Third Vice-President, Andrew Hoffmann, La Crosse, Wis.
 Fourth Vice-President, Mrs. Mary Filser-Loehr, N. Y. C.,
 Pres. Nat. Cath. Women's Union.
 General Secretary, F. J. Dockendorff, La Crosse, Wis.
 Assistant Secretary, Frank Stifter, Carnegie, Pa.
 Treasurer, Wm. J. Kapp, New York, N. Y.
 Marshal, Frank Rauser, Milwaukee, Wis.
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann,
 St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen,
 New Haven, Conn.; John A. Roehl, Milwaukee,
 Wis., John L. Jantz, Detroit, Mich.; Aug. Gassinger,
 Baltimore, Md.; A. G. Maron, M.D., Brooklyn,
 N. Y.; John A. Suellentrop, Colwich, Kas.
 The Executive Committee consists of the Officers, the
 Trustees, the Committee on Catholic Action, the
 Presidents of the State Branches, and the following
 five members-at-large: Phillip H. Donnelly, New
 York; Louis M. Seiz, New Jersey; Gus J. Reininger,
 Texas; John J. Baumgartner, North Dakota; George
 J. Philipp, Indiana.

Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald
 Eibner, K.S.G., New Ulm, Minn.

Communications concerning the Central Verein should
 be addressed to the General Secretary, F. J. Dock-
 endorff, 502 So. 14th Street, La Crosse, Wis.

A Problem for Benevolent Societies

One of the effects of the depression has been the lapsing of numerous Insurance policies and the withdrawal of members from Fraternal and other Societies. The extent of this development may be measured by the fact that in many places fly-by-night burial associations and similar societies have sprung up, constituting so great a menace that State Insurance Departments have sought legislation to enable them to curtail the activities of these companies, or at least to bring them within the scope of the law. The conditions causing this situation have given rise to several problems affecting Catholic Fraternal and Benevolent Societies as well as others. One is that of carrying over delinquent members and keeping their policies in force; another, that of winning for the Fraternal or Benevolent Society the man forced to relinquish an expensive old-line life policy. A third is of older date, though present conditions accentuate it: Is the death benefit feature offered by the Benevolent Society seriously worthwhile, in its present form, in face of the development of Fraternal and Old Line companies, and in view of the increasing importance of health insurance?

Of these problems the last, applying to the Benevolent Society alone, resolves itself into the question: How can the Benevolent Society best serve its members and increase its own

strength—by providing sickness and death benefits at the rates and schedules at present obtaining, or by improving the sickness benefits?

Viewing this problem in its larger aspects, one must realize that the death benefit feature of this type of Society is no longer as important as it was when the majority of these organizations were established. At that time the Catholic Fraternals, at present so powerful, were either not in the field at all, or had not yet attained to anything like their present membership and financial strength. Moreover, comparatively few Catholics of German birth or extraction in our country—the men who cooperated in the Benevolent Societies—had then enrolled in Life Insurance companies. Under the circumstances a death benefit of from \$75 to \$300 or \$500 (a common practice was to collect \$1 from each member for this purpose) was highly attractive to member and prospect alike. Since then, however, many families have obtained life insurance policies of various kinds and in varying amounts, with the result that the Benevolent Society's death benefit no longer appeals as forcibly to the man of today as it did to his father or grandfather decades ago. The present-day cost of funerals has a like deterrent effect: When a benefit of, say, \$150, paid in full for a plain but respectable burial, and possibly left a balance, membership in a Benevolent Society assured a man of having this important item provided for. At present, the benefit must be quite handsome before it will commensurately take care of the same need.

These considerations apply likewise in a measure to the sickness benefit service of the Benevolent Society. Many organizations of this type have continued to adhere approximately, if not absolutely, to the long established schedule of rates and benefits, while member and prospect alike have come to discount the value of the benefits. When these Societies began to function, \$5, or even \$3, weekly, was a worthwhile aid to the family of a sick member, representing as it did, a considerable part of the weekly wage or the month's rent, or the cost of several visits by the physician and a prescription or two. At present these figures, even \$5, are entirely out of proportion to the prevailing cost of living and cost of sickness. The amount is uninvitingly small to a prospect, particularly to a young man accustomed, by his business and social contacts, to estimate expenditures, even as applied to normal living, in larger sums. The member encounters a similar disadvantage. When a man paid from \$9 to \$12 or \$15 a month for rent, the \$5 sickness benefit, if drawn for only two weeks, relieved him of a great worry on this one account alone. But if a man's rent is \$20 to \$40 or \$50 a month, and other expenditure items are in proportion, the benefit cannot be expected to attract him greatly. Moreover, in this matter he is also influenced by benefits paid on various commercial policies, under workmen's compensation laws, etc.

It would, indeed, not be just to impute to prospects and members of Benevolent Societies the purely selfish motive of seeking material advantages only from their affiliation. Surely many are inspired by a desire to engage in mutual help and in various phases of Catholic Action, for which membership provides an opportunity. On the other hand, it is true that our forefathers, who were responsible for the establishment of a goodly number of the Benevolent Societies still functioning, were at least equally idealistic. Yet the fact remains that in these Societies they assumed burdens and distributed benefits in a manner far more commensurate with the needs of the times than are the present-day rates and benefits. Hence it would not militate against our idealism were we to make commendable adjustments.

But what can be done?

As conditions are at present, it would be unwise to attempt to increase both dues and sickness benefits. Would it not, therefore, be pru-

dent to consider the possibility of augmenting sickness benefits at the cost of a portion of the death benefit? Without doing even that, one Benevolent Society, affiliated with the C. V., some years since increased its sickness benefit from \$5 to \$8.75 a week, at the cost of a portion of the expected annual growth of the capital, due to savings of former decades. The proponents of the change (some of whom had advocated a \$10 weekly sickness benefit, and are still convinced their plan is feasible) argued: Sickness benefit is more important than death benefit for the members of our Benevolent Society. —

Naturally, not every Society of this type can meet the situation in the same manner as this one did. Yet all should consider the possibilities offered. Certainly the future of the Benevolent Society will depend in a large measure upon some sort of adaptation to present conditions and needs.

Still an Issue

Lest anyone presume the proposed Federal Department of Education to be no longer an issue the following statement, authorized by the National Catholic Educational Association at their recent convention in New York City, is brought to the attention of our readers:

"We insist on the fundamental right of the parent to control the education of his children. The school must correspond to the home of which it is, by nature and by history, an extension. Hence the necessity of safeguarding, in every possible way, the American tradition of the local control of schools. We hereby voice once more, with all the emphasis of which we are capable, our opposition to the assumption on the part of the Federal Government of any authority over the schools of the United States. We are opposed to the creation of a Federal Department of Education, or of any mechanism that would amount to the same thing. We are concerned lest the activities in the field of education which the Federal Government has inaugurated because of the exigencies of the times, may be organized on some permanent basis and the foundation thus laid for the domination of American education or any of its phases on the part of Washington."

Comparative silence in Washington and in the press of the country regarding this subject is no indication of complete subsidence of the ambition to establish a Federal Department of Education on the part of those favoring this move and possibly, as an ulterior purpose, control of the schools of the country by the Federal Government. Because so little has been heard regarding this issue in the recent past, the declaration of the N. C. E. A. is all the more striking.

One of the parishes founded by the Ven. John N. Neumann, C.S.S.R., a hundred years ago, St. John the Baptist, town of Tonawanda (Buffalo), N. Y., will celebrate its centenary on July 5. The present pastor, Rev. Charles A. Klauder, has prepared for the event over a number of years.

YOUTH MOVEMENT AND STUDY CLUBS

Portents of the Natl. Youth Administration

Great catastrophes not infrequently inaugurate new eras in the history of peoples. The Depression, which began in 1929, is driving us toward State-Socialism, depending for its growth and operation on centralization of political power and a vast bureaucracy. The check the New Deal has suffered through the various decisions of the United States Supreme Court will prove but temporary impediments to a trend which is worldwide, the inevitable reaction to the results of Liberalism in the political as well as the economic field.

Consequently individual liberty will be subjected increasingly to the influence of the State, now once more inclined to demand recognition of omnipotence from its citizens. Institutions, such as the family, the home, the school, and the Church also will be made to feel its will. Even countries, not surrendering to either Communism or Fascism, and they may be few, will discover ways and means to create a "new democracy," granting Rousseau's *volonté generale* the right to control autocratically—in the name of the majority that "can not sin"—the policies of a nation such as ours.

We are even now tending in this direction; and those promoting this development are adopting the very means Communists and Fascists have chosen to attain their ends: to increase dependence of the child on the State for its physical welfare and education, and, in consequence, diminution of the influence of parents, the family, the Church on the development of the child and ultimately the youth.

It is this development in the modern world, and not merely the fact that there are, according to Charles W. Taussig, Chairman, Natl. Adv. Committee of the Natl. Youth Administration, at present about 21 million young people in the United States between the ages of 16 and 21 years, should cause us to pause and consider well the signs of the time and the dangers we are inviting by adopting an uncritical attitude toward the measures intended to bring order out of chaos. Our last things may be worse than the former ones, if we continue to neglect the scrutiny of those bearing gifts.

Fortunately, not all men are blind to the dangers threatening the institutions we hold dear. Not long ago, Professor George Drayton Strayer, speaking before a school administration conference at Teachers' College in New York City, declared that "no greater danger to Democracy can be found than resides in the organization of a central control over education which may at any time be used for purposes of propaganda and which is entirely suited to the needs of those who would develop a Fascist state."

Professor Strayer, speaking of the \$50,-

000,000 National Youth Administration program, pointed out that, while there is an acknowledgment of the responsibility of the Federal Government for the education of an important group in the population make-up of this country, "the procedures proposed in the organization of the *National Youth Administration* lend themselves to the methods employed by those who seek to control national opinion from a national center."

While Professor Strayer said that no one charged such a purpose existed in the minds of those who created the NYA, he added that "one cannot fail to recognize the fact that if the pattern is once adopted it may later be used for this sinister purpose."

We are less concerned with the danger to Democracy, than that threatening the family, the moral and religious conscience, the rights of God, with other words, and the no less sacred rights of the Church. Because where these are safe, true Democracy will survive, even should a tyrant crush political liberty for the time being. But where the rights and institutions referred to have been subjected to an autocratic will, despotism reigns supreme and to the ruin of a people.

F. P. K.

* * *

The promotion of international peace by students of both sexes is a noteworthy phase of the Youth Movement, if this designation may be used in the premises. In Europe young men and women, coming from countries once at war with each other, have met in friendly congresses for the purpose of promoting conciliation and of creating what is hoped may become an enduring peace mentality. In our country, College students have arranged campus "strikes" in the interest of peace in a number of educational institutions since the beginning of this year, and some of them intend to continue their efforts on behalf of peace during the vacation season.

"Four hundred undergraduates," Miss Eunice Barnard declares in the *New York Times*, "are to give up their whole vacation this Summer to organized work for peace. In groups of four or five each, under adult leaders, they are to be stationed in a hundred rural communities in 30 States as part of an emergency peace campaign initiated by the American Friends Service Committee."

As "peace volunteers" these college boys and girls are not to "preach" peace, but rather to endeavor to "translate the existing peace consciousness of each community into an effective and articulate force." They are expected to produce anti-war plays with local amateur casts, organize forums and discussion groups on a permanent basis, speak before youth groups, labor and other organizations, and, if possible, enlist the aid of newspapers and radio stations. The volunteers, one-half of whom are already enrolled, come from a number of colleges scattered throughout the country; they will pay all or half of their own expenses, dividing their vacation into a period of special preparation and one of activity. Institutes on International Relations are to be conducted in New York City, at Duke University, North Carolina, Grinnell College, Iowa, Whittier College, California, and Oberlin College, Ohio.

It should surprise no one to learn ultimately that the projects referred to, fantastic though they may seem to some, had really been executed. Even at this time and in our country youth retains a certain idealism, to cultivate and guide which is one of the noblest and most responsible of tasks. Catholic students, and their adult leaders, will make no mistake if they direct serious attention to the problem of peace, so near to the heart of the Sovereign Pontiff. And this applies also to the non-student groups of young men gathered in Catholic organizations.

* * *

"More than a thousand Catholic boys and girls participated in the annual demonstration in honor of Mary, Queen of May, conducted May 3, at Our Lady of the Lake College, San Antonio, Tex., under the auspices of the San Antonio Youths' Spiritual Leadership Union," the *Southern Messenger* reports.

Two tableaux and the awarding of prizes for successful entries in a poetry contest (the poems are dedicated to the Blessed Virgin) were events of the program, concluded with Benediction of the Blessed Sacrament, at which the Most Rev. Leopoldo Ruiz y Flores, Apostolic Delegate to Mexico, officiated. The organization is expected to participate in the Youth Mass Meeting, one of the features of our San Antonio convention.

* * *

No less than 800 delegates, representing branches of the Ukrainian Catholic Youth League, affiliated with parishes of the Byzantine Rite in our country, took part in a regional congress of the organization, held at Pittsburgh on the last Sunday of April. The members of the League, young men and young women, were encouraged to continue their efforts and to promote Catholic Action by the Bishop of the Ukrainian Greek Rite, Most Rev. Constantine Bohachevsky, who resides at Philadelphia.

The papers read at the conferences dealt with topics such as these: "Organization of Youth in Parishes"; "Promotion of Athletics under Parish Auspices", and a subject which is of particular interest to the people of the Byzantine Rite: "The Problem of Calendar Reform", inasmuch as the Ukrainians still adhere to the Julian Calendar. It is worthy of note that the banquet was opened with the chanting of the "Our Father" in Ukrainian by all of the participants.

* * *

Catholic young men of our country, aspiring to an academic degree, still incline too much to a few professions, medicine, dentistry, law or engineering. On the other hand, the University of Missouri will, at the end of the present semester, award the Bachelor of Science in Agriculture to 38 young men, while 16 will be granted the degree of Bachelor of Science in Rural Public Welfare and 4 the Bachelor of Science in Agricultural Engineering.

There are in fact realms of science sadly neglected by Catholics, such as botany and plant biology. Nor have we ever heard of a Catholic in our country specializing in deep sea fauna, a tremendously fascinating and important study.

An education and an academic profession are still too frequently considered purely as a means of "bettering one's condition," and not as a larger opportunity of intellectual growth and service to one's fellowmen.

* * *

The successful course of the C. V. of Minnesota Institute for Social Study, conceived as a means to promote Youth Leadership, conducted at St. John's University, and concluded with the May meeting, resulted in the decision to continue it next winter. According to present plans, the topics to be discussed are to be grouped under the general titles of "Social Movements" and "Communal Life and Activities."

At the final sessions, papers on international problems were read, among them one by the Rev. Virgil Michel, O.S.B., on International Society. Other subjects were: Culture and Social Values (Rev. Dunstan Tucker, O.S.B.); The Mystical Body and War (Rev. Benjamin Stein, O.S.B.); The Place of Nationalism (Rev. Dominic Keller, O.S.B.), and The Ethics of War (Rev. Ernest Kilzer, O.S.B.). In addition to informal addresses by delegates from a society affiliated with the C. V., there was a lecture by Rev. Damian Backer, O.S.B., on Qualifications for Leadership, the subject of a contemplated debate at a local Federation meeting.

CO-OPERATION AND CREDIT UNIONS

The volume, by T. W. Mercer, "Towards the Co-operative Commonwealth", published at the beginning of the year by the Co-operative Press at Manchester, has elicited the following opinion from a competent American co-operator:

"I had not realized that Mercer was so much of a political-actionist. Personally, he apparently would confine political action by co-operators to keeping the ways open for co-operation, to maintain a fair and free field. But he writes with approval of the alliance between the co-operative party and the labor party. How a co-operator can indorse such an alliance is beyond my understanding, for the labor party in Great Britain is essentially a socialist party.

"From this distance it looks to me as though the British co-operators have brought some of the persecution by their Government upon themselves. Had the co-operators not organized a political party to work with the labor party, perhaps the conservative government would not have backed legislation penalizing the co-operatives."

Nevertheless, the author of these remarks, in a letter to us, declares the book to be "one of the best on the British co-operative movement I now have in my rather extensive collection. Without going into great detail, Mercer, in this book, gives a connected review of the British co-operative movement and its aims and purposes."

* * *

A practical co-operator, Mr. Henry Negley, writes enthusiastically in the *Nebraska Union Farmer* on the Advanced Co-operative Institute held at Grand View College, Des Moines, from April 20 to May 3. He notes the fact that, while enrollment had been limited to 30 individuals, the number in attendance at meetings never fell below 25. The participants were

from 11 mid-western states, and represented about a dozen co-operative wholesale and retail associations and educational agencies. Most of them are said by Mr. Negley to hold responsible positions in various co-operative endeavors.

It seems that a method, long recommended by us, was followed on this occasion. Mr. Negley writes:

"Each idea thrown into the hopper of that thought mill was subjected to a thorough threshing and winnowing. Much chaff came out, but there was also a heap of golden grain. It was the kind of a group that did not swallow everything it heard. No mass psychology was used. Each proposition was thoroughly examined and carefully analyzed. It was a difficult place for cocksureness."

The discussions resulted in the conviction expressed by the Nebraska co-operator as follows:

"As we considered the problems confronting us, we were made aware that if an economic democracy is going to function properly the people who compose that democracy must have an intelligent understanding of what it is all about and a clear vision of what they are trying to do. If such a democracy does not develop, we had just as well save our energies and turn everything over to the dictators."

At the present time America's First National Co-operative Recreation School is being held at Camp Wildwood, near Columbus, Ohio, (June 1-13). The organizers of this enterprise proceeded from the conviction that

"Old line recreation is washed out. In a mad rush for gate receipts commercial recreation has resorted to cheap emotional teasers and surface stimulation. No area of our national life is more starved for lack of cultural vitamins. The fact is gaining swift currency that leisure activity may be a drug or a positive educational force, depending on the type and the sponsorship. The social results of current amusements are largely negative, if not demoralizing."

* * *

The monthly financial statements of a Credit Union should offer a clear picture of the association rather than lengthy expositions.

Thus the statement of St. Boniface Parish C. U. in St. Louis, dated April 30, of this year, presenting in parallel columns receipts, disbursements, the profit and loss account, assets and liabilities for the latest, as well as for the three previous months of the year, shows interest income had amounted to \$107.70 during April and \$371.62 during the first quarter of the fiscal year.—Total assets were \$15,234.29 as of April 30, an increase from \$8,371.14 in a year.

The argument that the C. U. can be developed into a "going concern" and that it has "earning power" is rarely stressed in these columns. While it should not be over-emphasized, it need not be ignored. Divided among the members by way of dividends, after expenses and reserves have been deducted, the returns to the individual need not be great.

Hence the profit motive can not and should not become the chief attraction drawing men to these mutual Savings and Loan Associations. But profits there must be, lest their future become uncertain. Losses there will be some day, although not necessarily through either the

negligence or dishonesty of C. U. officers. Hence, there should be a surplus, to provide for the proverbial rainy day.

* * *

The remarkable initial success achieved by the Southeast Missouri Catholic Parish Credit Union Conference was not, indeed, a straw fire. In spite of a thunderstorm and showers, the spring meeting conducted on May 17th in Guardian Angels' Parish, Rev. M. Helmbacher, pastor, Oran, was as well attended as any of the previous occasions. Moreover, both the delegates, to the number of 106, representing 12 parishes, and a goodly group of visitors, proved an appreciative audience for the two speakers, Mr. B. L. Barhorst, Credit Union Consultant of the C. B., and the Director of the Bureau.

The clergy of this section of Missouri likewise were well represented; experienced in rural affairs and the conducting of C. U.'s, several priests contributed to the discussions, among them Very Rev. Henry F. Schuermann, S.T.D., Dean (Cape Girardeau), Rev. F. F. Peters, the founder of Glennonville, one of the most successful Catholic rural colonies in the country, Fr. Hermann T. Macke (Benton), Fr. Jos. F. Keusenkothen (Kelso), President of the Conference, reelected on this occasion, Rev. H. J. Eggemann (New Hamburg), and others.

* * *

On the whole, the Catholic Parish C. U.'s of our country operate under the laws of the states in which they are located. Nevertheless a few, 13 in all, had by March 31 obtained federal charters in Ohio and five states further East, namely Pennsylvania, New Jersey, Connecticut, Massachusetts and Maine.

According to the Federal Farm Credit Administration, 8 of the societies in question, numbering 345 members, were in operation at the close of 1935; 5 associations, in 4 of the commonwealths named, were added during the first three months of the present year, raising the number of members of federally chartered Parish C. U.'s to 875 by that time.

* * *

The Omaha Farmers Union Co-operative Credit Association has now reached the \$25,000.00 figure in assets, according to the Secretary-Treasurer's April report,—a very sizeable banking institution.

These assets consist of \$4,011.82 in shares; \$19,111.56 in deposits, and \$899.35 in reserves and undivided savings. Since the first of this year, 15 members have been added to this credit union. The membership is now 162, consisting of Farmers Union employees in Omaha and farmers in the vicinity of Omaha.

New Approval of the Maternity Guild

The Maternity Guild plan has received a second important impetus from His Excellency, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, and Protector of the Women's Branch of our Federation. Some months ago Archbishop Stritch had endorsed the plan and urged its realization at a meeting of the Milwaukee District League of the Cath. Women's Union of Wisconsin. Late in April His Excellency, while attending one of their meetings, again spoke at length on the usefulness of the

Guild. The following is but one of a number of striking statements in his address:

"I expect it will be a long time before our economic system is changed; but if we are going to do something practical to help the Church in promoting her doctrine in this particular field, it seems to me that there is nothing finer than this idea of groups of women banding together and creating a sort of mutual society so that when one of their number must avail herself of the Maternity Department of a hospital, some aid will be forthcoming."

His Excellency's endorsement is based not on theory alone but in part also on achievements of the Maternity Guild operating in St. Anthony's parish, Milwaukee.

An Episcopal Jubilee

The following commendation contained in the letter addressed by the Holy Father to Most Reverend Joseph Schrembs, Bishop of Cleveland, on the twenty-fifth anniversary of his episcopal consecration: "The splendid promotion of Catholic Action among the laity, . . . bears eloquent testimony to your energy and your zeal for souls," should remind our members of the interest His Excellency devoted to the C. V. on numerous occasions.

Shortly after his elevation to the See of Toledo, Ohio, Most Rev. Bishop Schrembs willingly accepted the task of aiding the two societies of that city, affiliated with our Federation, to prepare for the successful convention of 1912. His Excellency has, since that time, frequently participated in our annual events; for instance in the convention held at Chicago in 1919 and the one conducted at Detroit in 1922. The meeting of the C. V. and the N. C. W. U., held at Cleveland in 1925, received his generous cooperation; this particular convention will ever remain memorable for the exceptionally commendatory letter addressed to our Federation by the Holy See, Most Rev. Bishop Schrembs having submitted to the Roman authorities the request for an acknowledgment of the services the C. V. had rendered the cause of social action in the United States.

Bishop Schrembs was a zealous promoter of the American Federation of Catholic Societies during all the years of its existence; ultimately, together with the other members of the Bishops War Council, His Excellency labored for the organization of the National Catholic Welfare Conference. It is largely to his initiative the N. C. C. M. and N. C. C. W. owe their existence. Bishop Schrembs resigned the chairmanship of the Department of Lay Organizations after years of effort to establish in the United States an association such as the A. F. of C. S. and those now affiliated with the N. C. W. C. Hence, his name will ever be linked with the cause of the Lay Apostolate and Catholic Action in our country.

Because of this new diffusion throughout the world of the Gospel spirit, which is a spirit of Christian moderation and of universal charity, we confidently look forward to that complete and much desired renewal of human society, and to the "Peace of Christ in the Kingdom of Christ."

Pius XI.

With the C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: San Antonio, Texas, September 12-16.

C. V. of North Dakota and C. W. U.: Lefor, June 1-2.

Central Verein of Connecticut and C. W. U.: New Haven, June 20-21.

Cath. Union of Ohio and C. W. U.: Frank, July 11-12.

C. V. of Pennsylvania and C. W. U.: Easton, July 11-14.

Cath. Union of New York and C. W. U.: Albany, September 6-7.

State Federation of California: San Francisco, Sept. 6-7.

Texas Branch of the C. V. and C. W. U.: San Antonio: Sept. 11-13.

C. V. of New Jersey and C. W. U. of Hudson and Essex Counties: Egg Harbor City in September.

St. Joseph State League of Indiana and Cath. Women's League: Jasper, Sept. 19-22.

Minnesota Branch of the C. V. and Cath. Women's Union: Sept. 27-28.

Cath. Union of Mo. and Cath. Women's Union: Jefferson City, Sept. 26-29.

On Behalf of Attendance at the San Antonio Convention

Passing through St. Louis recently, the Rt. Rev. Msgr. Peter Schnetzer, pastor of St. Joseph parish, San Antonio, assured the Bureau staff preparations for this year's convention were being pushed by the local Committee on Arrangements. On the other hand, the Presidents of the C. V. and the N. C. W. U. have urged officers of State Branches and of societies to exert their influence in behalf of a truly representative participation in the annual gathering. To their appeals the Spiritual Director of the Women's Union, the Rev. A. Mayer, has added his approval, addressed to the "Officers and Members of the N. C. W. U." on May 9th.

Fr. Mayer advances three arguments in favor of a numerous participation in the convention: The loyalty displayed towards our organization by our members in Texas imposes upon us the obligation to return the courtesy of attendance; that railroad fares are low because of the Centennial Exhibition, commemorating the Independence of Texas, while the "prevailing alarming conditions the world over . . . the disastrous ravages of the new paganism of our times" command our serious attention . . . "The coming convention should offer us a splendid opportunity to inform ourselves on the true condition of affairs, and to prepare for the battle which is undoubtedly imminent."

In conclusion, Fr. Mayer points to the recent letter of His Holiness Pope Pius XI., commending the resolutions adopted by the La Crosse

convention of the N. C. W. U., as a stimulating influence, which should induce active participation of a large number of women in the convention.

From the Committee on Promotion of the C.V.

Approaching the difficult task of re-awakening interest in the cause of the C. V. among the members of societies who have quit our ranks, and of gaining new affiliations, Mr. Frank Stifter, Carnegie, Pa., Asst. Secy. of the C. V. and Chairman of the Promotion Committee, has attacked one phase of his problem first, that of seeking to bring back the delinquent units.

He has approached the officers of no less than 174 societies that have severed affiliation, urging them to return to the fold. A list of these societies was sent to the members of the Promotion Committee with the request to cooperate in securing the re-affiliation of those units, and to otherwise assist in promoting the inaugurated efforts to reconstruct the C. V.

Illinois Union Extends Convention Period

"Eight years ago, at East St. Louis, we made a mistake when we reduced our convention days from three to two," declared a delegate at the annual meeting of the Catholic Union of Illinois, conducted at Peru May 24-25. "We should correct this mistake now, because our conventions are unsatisfactory; they are hurried; no time is allowed for debate; we rush everything and accomplish little except the election of officers. Of course, we usually have a fine mass meeting and we enjoy an outing and a banquet, but both the men's and women's branches feel they should have more time for the transaction of important work that lies before them."

Striking as was this statement, made at the meeting of the Executive Committee of the Union, it was welcomed by a majority of the officers of the organization, and later approved by the convention. As a result, the Illinois Branch decided to return to its former practice of holding conventions allowing the time necessary for a thorough threshing out of the many problems confronting both the organizations and the Catholic body in general.

The decision is to be regarded as one of the most hopeful and promising evidences of sincerity and goodwill on the part of members of the C. V. It is particularly gratifying because of its having been made at the first annual convention of a State Branch conducted this year.

Brevity of time and lack of space prevent publication of a complete report of this convention. However, this one fact should suffice to lift it above the mediocrity in which some organizations persist.

The Third Annual Youth Day in a Missouri Deanery

The phrase "He does not know his strength" may fittingly be applied to some groups associated in the C. V. The Third Catholic Youth Day arranged by the Young Men's District League of Central Missouri, conducted at Linn on May 17, is a proof in point.

This day of dedication of the Catholic youth of three counties, members of our federations of men and women, to Catholic Action, under the specific title of Catholic Citizenship, was a truly impressive Catholic demonstration, and a Youth demonstration at that. Three years ago the deanery knew of no such manifestation; then, at Richfountain, two years ago, some 1200 young people convened at the initial observance of what has now become an institution; last year there were approximately 2000 young men and women assembled at Taos for the field Mass and mass meeting; this year 2500, from 21 parishes, accompanied by some 500 of their seniors, participated in the program at Linn,—a field Mass, a mass meeting, and attendance at Sacramental Benediction. All of these events transpired in the open.

The obligations of Catholic citizenship were impressed upon the group convened at Linn by the Rev. A. Hoegen in the sermon, and by Rev. R. Willerding and Judge H. J. Westhues, who addressed the afternoon gathering. The profession of loyalty to Church and State was offered by representatives of the young men and the young women.

The effect of such youth gatherings is largely educational and inspirational. Nothing in the nature of organization is attempted on these occasions. Nevertheless the League of young men and the Women's League grow by virtue of them. Solidarity between priests and youth is established, the will to Catholic Action is fostered, and the elders of these young people are made to realize the power dormant in the Faith living in the hearts of young people.

Popularizing the Catholic Social Program

"The Catholic Program for Social Reconstruction" needs to be set before Catholics time and again. The desire to achieve this purpose inspired the suggestion to commemorate on or about May 15 the forty-fifth anniversary of "Rerum novarum" and the fifth of "Quadragesimo anno."

With warranted pride the *Wanderer*, in the issue of May 7., points to the following facts:

The City Federation of the C. V. at St. Paul has just concluded a series of 8 lectures on the two Encyclicals, to which, on its part, the paper granted a deal of publicity.

The C. V. of Minnesota Institute of Social Study, conducted during the winters 1934-36, presented to a group of young men, members of the C. V., and students of St. John's University at Collegeville, Minn., Catholic doctrines of a social and economic nature, along with a religious orientation and an introduction into the Sacred Liturgy of the Church as a means of social rehabilitation.

In addition, a course of lectures on the Family was initiated by the Minnesota Branch of the C. V. and conducted in St. Paul under the auspices of the Women's Union of the state.

All of these lectures were reproduced; some were mimeographed, others published in the *Wanderer*, or in the shape of brochures.

In fact, the majority of the lectures delivered at St. John's have by now appeared in print.

The *Wanderer* correctly observes that by these various means Catholic social teaching had been popularized not only among those who attended the numerous lectures but also among

the nearby stay-at-homes and those living at a distance. But this is not all. A later issue of the St. Paul weekly reports extension of the endeavors of the Institute is contemplated:

"Two complete years of work will be opened next year to senior College students. Second year students will be expected to take a more active part in the conducting of the [study] club and its activities; these students will be required to make outside contacts with practical problems dealt with by the Institute." The new courses are to be listed as Sociology 35-36 and Sociology 45-46.

The Minnesota group are contributing materially to the entire mosaic that must be laid out if we are to picture to a sizable portion of the Catholic public the important papal teachings on the reconstruction of the Social Order.

A Specific Mission Need

The refrain of a German poem of a social nature: "Und anderswo da hungern sie", is applicable also to the spiritual and intellectual needs of men. The printing of books costs money, and hence many a manuscript is laid aside, because the funds necessary to publication are lacking.

Quite recently a deserving missionary in the Philippine Islands approached his Prefect Apostolic with the suggestion that a certain book needed for the instruction of catechists, who play such an important part in missionary work, should be printed. The reply illustrates the sad truth that genuine needs are not satisfied, while, in our country at least, money is squandered on luxuries of a trivial and worse nature. The communication declares:

"Your manuscript, 'Manual for Catechists', would make an excellent textbook for the short Normal Course we are giving to our Catechists after their annual retreat. It would be also a very valuable guide for them during the entire year. I am very sorry that I cannot have it published at present, because, as you well know, there are no funds available.

"If you could find a benefactor willing and able to publish the work, which is a great and urgent need in our Missions, all the priests of the Mountain Province, all of us would be exceedingly grateful to Our Lord. The expense will not be excessive, I hope, and certainly not, considering the good that would undoubtedly be realized through the Manual."

Thus the opinion and statement of the Prefect Apostolic of the Mountain Province, who did not know at the time \$1500 would be required to carry out the venture. And where is this money to come from? As we have stated on previous occasions, we American Catholics have a special obligation towards the people in the Philippine Islands. It was our Government introduced innovations which helped to break down the ideals and mores of the inhabitants of the archipelago, the only people of the Malay race, as General Wood declared on one occasion, that have been Christianized successfully and lifted to a higher level than that which they occupied when Europeans took possession of their country. It is hardly neces-

sary to add that we would be happy to facilitate the publication of this Manual, while we do not, at the present time, feel we should institute a collection, as we did when it was imperative to provide the means for printing a prayerbook in the Sioux language and the first book, also a prayerbook, in the language of the Ifugao, in the Philippine Islands.

Miscellany

"The Family and the State—Public and Catholic Education" was the subject of the final address of the lecture series conducted as a Catholic Forum by the men's and women's societies of the C. V. and N. C. W. U. of New York City.

Rev. N. J. Andree, Spiritual Director of St. Boniface Society, N. Y. C., emphasized the importance of parental duties in education, while outlining also the obligations of the State in the premises.

Besides having actively sponsored a public meeting commemorative of the issuing of the Encyclicals on "The Condition of Labor" and "Forty Years After," the Rochester Federation of the C. V. arranged a joint gathering of its men and women members for the same purpose a few days later.

On this latter occasion the Rev. Frederick Walz, son of a member, delivered an address on the two papal documents before a large audience.

The Rochester, N. Y., Federation of the C. V. was very active in promoting a meeting conducted in their city May 14, in observance of the anniversaries of the Encyclicals "Rerum novarum" and "Quadragesimo anno."

The Rev. R. A. McGowan, Asst. Director, Department of Social Action of the Natl. Cath. Welfare Conference, and Mr. John J. Carroll, member of the Industrial Board of the N. Y. State Department of Labor, were the principal speakers. The Most Rev. Archbishop Edward Mooney, Bishop of Rochester, opened the meeting, at which Mr. Philip H. Donnelly presided. The audience numbered about 1500.

One of the members of the American hierarchy who are Life Members of the C. V., the Most Rev. J. Henry Tihen, for a time Bishop of Denver, now Titular Bishop of Rosana, residing at Wichita, Kansas, recently observed a three-fold major anniversary.

Born in 1861, his age is 75 years; ordained in 1886, he is 50 years a priest; consecrated in 1911, he is 25 years a Bishop. He retired from active administration of his diocese in 1931, after 20 years of service in Lincoln and Denver. His Excellency, let it be noted, is responsible also for the enrolment on our "Memorial List" of his father and mother.

Typical of the splendid meetings of the Lehigh Valley, Pa., Federation of the C. V. was that held April 26 at Nazareth.

Attendance at High Mass, a business session for the men and another for the women, and the mass meet-

ing were high points in the day's program. The sermon by the Rev. A. Schorn, M.S.C., and addresses by the Most Rev. Bishop J. Verters, M.S.C., of the South Sea Islands, Rev. P. Paul Frenzkowski, M.S.C., of Nazareth, Rev. E. Fussenegger, of Beaver Falls, and Mr. Frank Stifter, Carnegie, Pres. of the C. V. of Pa. and Gen. Secy. of the C. C. V. of A., held the attention of the participants.

The adult education program advocated and actively promoted through the Extension Service of St. Francis Xavier University at Antigonish, Nova Scotia, is to be thoroughly considered by the members of the City Federation of St. Paul, provided the resolution adopted at the May session is carried out.

The decision to study, and as far as practicable, to apply this program was arrived at after the Rev. M. M. Coady, one of the leaders of the Antigonish undertaking, had discussed the program of the Extension Service, dedicated to the promotion of the welfare of the people of Nova Scotia, with this group at one of their meetings. If feasible, the program is to be made part of the plans for lay education pursued by the C. V. of Minnesota.

The opinion regarding the Official Report of our 80th convention, expressed by His Lordship, James Morrison, Bishop of Antigonish, N. S., Canada, will be appreciated all the more by the members of the C. V. for the fact that St. Francis Xavier's University of Antigonish, whose Extension Service has established so enviable a reputation, enjoys his special solicitude. The letter, addressed to our General Secretary, Mr. F. J. Dockendorff, declares:

"The transactions of the Convention are indeed very interesting and informative, and I note with pleasure the high plane of Catholic thought with which the deliberations were conducted. The need of maintaining sound Catholic principles among the people at large is becoming more evident as the years go by, and it is reassuring to know that your Association is making its valuable contribution to the Catholic welfare of the community."

Through its Committee on Social Action the Syracuse Council K. of C. conducts a radio broadcast each week over local station WFBL. On May 23rd, the C. V. Federation of that city was granted the courtesy of transmitting to the radio audience the story of our organization.

The Secretary of the Syracuse Local Federation, Mr. Richard F. Hemmerlein, acquitted himself exceedingly well of the rather difficult task assigned to him: to tell the hearers in the allotted time of five minutes how the C. V. came about, what its purposes were and are today, the scope of its activities, and what it has accomplished since 1855. The closing sentences of the broadcast indicate its trend:

"Always the friend of the common man, the C. V. has constantly striven to better his condition. Through education and counsel, through genuine united Catholic Action, in the full sense of the word, it has ever sought to effect the establishment of that state of Society wherein all may live in peace, prosperity and happiness, in the grace of Almighty God. It is no wonder that our Apostolic Delegate only a few months ago ex-

claimed: "May your apostolate, founded as it is on the principles of social justice, spread even more widely, and enjoy even greater success as a great religious and social factor in the life of the country."

It was a real pleasure to add to our Life Members during the month of May Mr. Jos. H. Reiman, President, The Knights Life Insurance Co., of Pittsburgh, Pa. He is in truth one of the veterans of our organization, whose Vice-President he was from 1909-11. Moreover, he is known to many of the older men as one of the most zealous promoters of the National Young Men's Society, which flourished forty years ago.

The C. V. convention at Cincinnati, in 1888, was the first occasion of this kind Mr. Reiman attended; for many years afterwards he participated in our annual meetings regularly. In line for promotion, he declined re-election to the Vice-Presidency because of the pressure of his private affairs.

It is commendable, the "Athletic Year Book" for 1935, of the Assumption High School at Granger, Iowa, should be dedicated entirely to the story of "Granger Subsistence Home-steads", an account of which, by Rev. Fr. Ligutti, was published in the March issue of our journal.

As a social document, "A Story of the Project" is of more than mere ephemeral value. "Granger Home-steads" constitute a social experiment, the development of which deserves our attention. The problem with which Rev. Fr. Ligutti was faced was of a much more difficult nature than the one the founders of Anaheim, in California, for instance, solved so successfully many years ago, because a number of factors united to make the development of the undertaking difficult. Should it succeed completely, the result will in no small measure be due to the efforts and perseverance of Rev. Fr. Ligutti, we think.

Book Notes

"Our Palace Wonderful", one of the books by Rev. Frederick A. Houck, of the Toledo Diocese, recently referred to in these columns, has been translated into Malayalam by a native of Southern India, a Carmelite priest and member of the community at St. Anthony's Monastery, Alwaye, Travancore. A translation of "The Palace Beautiful" is in preparation at the present time.

It is a pleasure to record the appearance of Number One, Volume Four, of St. Meinrad *Historical Essays*. We must confess to something like a penchant for local historical publications. Properly edited and supported, they perform a necessary and useful function by promoting research and publishing treatises, as necessary to the writers of a nation's history as was the collaboration of the artist-stonecutter to the master-builder of a great cathedral.

Our readers should be especially interested in Leo XIII's Encyclical "Immortale Dei", "On the Christian Constitution of States," reprinted

with the intention of commemorating the fiftieth anniversary of the publication of this great document, the present value of which is pointed out by the editor of the *Historical Essays*. The student of history, on the other hand, will be grateful, before all, for the three letters of Fr. Joseph Kundeck, a pioneer priest in Southern Indiana and founder of a number of communities in Dubois county that flourish to this day. Here is a priest deserving of a scholarly biography. We would wish the *Historical Essays* to hew closer to the line established by its title.

F. P. K.

* * *

Kenny, Michael, No God Next Door. Wm. J. Hirten, New York, 1935. Pp. 199. 25c. Discount for quantities.

Clearly and forcibly Father Kenny tells the truth regarding America's responsibility towards the origin and continuation of the deplorable Mexican situation. He shows, too, that the Masons in Mexico and Washington have been very active in promoting the satanic efforts carried on in the neighboring republic.

A careful study of this informative volume will dispel all doubts about America's duty to repair the injustices she has inflicted or is inflicting upon Mexico.

MARK STIER, O.M.Cap.

* * *

Bittle, Celestine N., O.M.Cap., The Science of Correct Thinking. Milwaukee, Bruce Co., 1934. pp. X, 364.

The present text-book of Logic is a successful attempt to treat this branch of philosophy with a relative completeness of material and elimination of undue complication and technicality. Since Logic treats of the laws governing correct thinking, which are immutable and a common heritage of all people, no novel discoveries can be expected. Certainly some improvement upon the traditional method of teaching is possible in the exposition of those laws. In explaining the syllogistic figures and modes the author has used a set of symbols of his own devising; he had found them very effective in his teaching in the class room. To make his book more serviceable to the general reader, he discarded the stereotype scholastic method of presentation of the matter in favor of the narrative form now generally used in educational works. The scope of the book is not that of a text-book designed for theological students exclusively, but it is also intended for an introduction into the science of logic for the general reader who wishes to be guarded against the pitfalls of loose reasoning and theorizing. In the opinion of the reviewer, the author has attained his subject fully. A perusal of his book will prove it a safe guide through the mazes of conflicting modern theories of life and its problems.

JOHN M. LENHART, O.M.Cap.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: H. B. Dielmann, San Antonio, Tex.; John Eibeck, Pittsburgh, Pa., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S.J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Seipel im Lichte unserer Tage.

II.

Auch hier ist die verschiedene Haltung des Oesterreichers Seipel und des geistig wurzelloosen Adolf Hitler deutlich zu erkennen. Hitler war am 9. November, 1923, nicht unter den Toten und Verwundeten seiner von ihm zum Putsch getriebenen Anhänger, nicht einmal unter den bei der Feldherrnhalle in München Gefangenen. Hitler war ferner nicht vor einem Forum von Gegnern bei der lächerlichen Rechtfertigungsfarce der deutschen Bartholomäusnacht in der Krolloper vor 600 Abgeordneten, sondern vor einem Forum von Nurparteigängern. Seipel dagegen fuhr am 15. Juli 1927 im offenen Auto durch die tobenden Menschenhaufen des Wiener Strassenmobs, Seipel stellte sich vor das Parlament von Oesterreich und sagte seinen Gegnern vornehm, aber energisch seine Meinung. Hitler hat seine Freunde, von denen er eine Revolte nur vermutete, 77 Mann hoch, ohne Richter, bei Nacht und Nebel von Rollkommandos töten lassen; Seipel hat der Frau seines Attentäters Jaworek zu Weihnachten des betr. Jahres mehrere hundert Schilling geschenkt, indes Hitler die Frau des Märtyrers von Berlin, des Ministerialrates Klausener, barsch anfuhr und ihr nach Meldungen aus Berlin an die Wiener "Reichspost" persönlich ins Gesicht sagte, wenn sie noch etwas gegen die Erschiessung ihres Mannes sage, werde er ihr auch die Pension vollständig entziehen.

Die römischen Christenverfolger des Cäsarenzeitalters haben die ersten Christen, bevor sie sie den wilden Tieren zum Frasse vorwarfen, vor ein Gericht gestellt und sie gefragt, ob sie den Göttern opfern und damit die Staatsreligion anerkennen wollten. Sie haben damit nach ihrer Satzung und ihrem Recht, wenn auch nicht gerecht gehandelt. Auch die Tröstungen ihrer Religion wurden ihnen gestattet. Hitler und seine Schergen haben die Katholikenführer Klausener und Probst vor kein Gericht gestellt, sondern vor die Pistolen der tückischen Henker; religiöse Tröstung wurde ihnen versagt.

Klausener fand man mit einem Schuss im Hinterkopf auf dem Boden liegend. Sogar dazu sind die "blonden" Beauftragten des Dritten Reiches zu feig, ihre Gegner von vorne zu erschiessen. Sie knallen sie von hinten ab, um den lodernen Vorwurf der brechenden Augen nicht sehen zu müssen. Ganz wie Dhsersinsky, der ehemalige Tschekaführer, ganz wie die verworfensten Elemente des Bela Kun und des Tibor Szamuely zur Zeit der ungarischen Räterepublik. Noch mehr! Man hat im Dritten Reich sogar die Leichen der Erschossenen verbrannt, damit man ihre Wunden nicht konstatieren konnte und wohl auch, weil die Erinnyen den Tätern auf den Fersen sind. Im alten Rom hat man den Christen die Leichen der Märtyrer ausgefolgt, denn die römischen Heiden hatten noch Ehrfurcht vor den Manen der Erschlagenen. Sogar diese Ehrfurcht hat das Dritte Reich nicht mehr und ist so in grauenhafte sittliche Tiefe abgeglitten.

Das Organ des Papstes, der "Osservatore Romano", hat denn auch dieses furchtbare Treiben entsprechend charakterisiert und dem Rechtfertigungsversuch des deutschen Regierungschefs „einige Betrachtungen zu Hitlers Rede im Reichstag“ entgegengestellt. „Im ersten Teil der Rede habe er zwei Grundprinzipien und zwei äusserste Grenzen betont: die Staatsraison und die Würde des Landes.“ Diese beiden Grenzen seiner Tätigkeit hinderten ihn nicht, — sagt das vatikanische Blatt — in den Vertretern der Nation und in der öffentlichen Meinung den Eindruck zu erwecken, Unzufriedene und Männer der Opposition hätten etwas sehr gefährliches für Deutschland vorbereitet, vor allem aus Extremismus oder aus dem Charakter der Verschwörer; seitens der Regierung habe man daher umso rascher und energischer vorgehen müssen, als man sich lange genug vergeblich zu überreden bemüht hat. Aber die „Staatsraison und die Würde des Landes“ hätten die ausführliche und mit Einzelheiten ausgestattete Darlegung der Ereignisse gefordert. Ein abgekürztes Gerichtsverfahren, selbst eine Todesstrafe vor irgend einem Ausnahmegericht, hätten den beiden Grundprinzipien weit mehr Nutzen gebracht als jede nach erfolgter Hinrichtung veranstaltete Beweisführung gegen die Schuldigen und jede Art von Verteidigung der Niederwerfung dieser Revolution. Wenn Hitler in seiner Rede die Justiz als schwächlich und ungeeignet bezeichnet, so müsse man dem entgegenhalten: Hätten die Verantwortlichen beim Münchener Putsch von 1923 das gleiche Verfahren wie 1934 geübt, so hätten die Führer des Nationalsozialismus keine Gelegenheit gehabt, ihr deutsches Wiederaufbauprogramm durchzuführen. Dies beweise, dass heute und immer der Weg der überlieferten Rechtsverwaltung trefflich der "Staatsraison" und mehr noch der "Würde des Staates" diene. Wenn der Kanzler die Opfer in drei Kategorien teile, so habe er verabsäumt, anzugeben, wel-

cher der drei Gruppen der Verschwörer und Mitglieder der Widerspenstigen und der Selbstmörder auch nur die bekanntesten unter den Opfern angehören. Er habe dies wohl für überflüssig gehalten und der öffentlichen Meinung überlassen. Es sei vollkommen unverständlich, welcher der drei Gruppen zum Beispiel die Katholiken angehörten, die an dem tragischen Tag ihren Tod fanden, vor allem der vielbetrauerte Dr. Klausener. Unter den Selbstmördern könnte er nicht sein, wie man zuerst habe behaupten wollen, unter den andern beiden Gruppen auch nicht, sonst hätte man seinen Selbstmord nicht vertuschen wollen. Zweifellos, meint der "Osservatore Romano" weiter, erwarteten die Katholiken mit Recht hierüber klare Angaben oder doch eine klare Begründung der Schuld des Opfers, zumindest ein Bedauern. Sie blieben tief enttäuscht.

Halten wir daneben, nicht was der "Osservatore Romano" von Seipel sagt, damit man uns nicht vorwerfe, wir citieren das Blatt des Heiligen Stuhles für einen Prälaten des Papstes, seien also nicht objektiv — nein, citieren wir ruhig, was Dr. Eugen Martin Kogon, der ehemalige Chef der "Neuen Zeitung" (die wegen Naziumtrieben eingestellt wurde), als er noch bei der "Schöneren Zukunft" mitarbeitete, in Nr. 46 vom 14. August, 1932, als Abschluss eines Artikels in dieser Zeitschrift u. a. schreibt: „An Dr. Seipels Bahre trauert in Wahrheit Oesterreich, jenes Oesterreich, das in Jahrhunderten verwurzelt, schon viele grosse Söhne hervorgebracht hat und dessen geschichtliche Rolle noch lange nicht ausgespielt ist..." Citieren wir gleich die nächste Nummer der "Schöneren Zukunft", Nr. 47, vom 21. August, 1932, in der der Herausgeber den Ministerpräsidenten a. D. Dr. Max Frh. v. Hussarek als Resume einer tieferschürfenden Arbeit sagen lässt: „So überragend Seipels Persönlichkeit gewesen, Oesterreich wird auch ihm eine Nachfolge zu sichern wissen. Denn die Verwirklichung der österreichischen Idee ist nicht an einen Namen oder blos an eine Person gebunden. Seipels Erfolge waren am grössten, wo er Oesterreicher im alten und wahren Sinne des Wortes gewesen ist. Dieses Oesterreichtum immer wieder hervorbringen, wird für die jetzigen und für die kommenden Geschlechter die Tat sein, mit der sie am reinsten und besten den Grossen Toten ehren und sein Andenken lebendig erhalten werden." Auch die "Germania", das einstige offizielle preussische Centrumsorgan, als heutiges Blatt im Schlepptau des heidnischen Dritten Reiches, sei in ihrer Nummer vom 3. August, 1932, citiert. Sie hat damals Seipels Wesen, das ihr heute Hebuka ist, sehr gut also gezeichnet: „Seipel, der seinem Wesen nach ein österreichischer Mensch und seiner Ideologie nach ein Föderalist war, hätte nie die Hand geboten zu einem mechanischen Anschluss Oesterreichs unter einem preussisch-centralistisch verwalteten Reich." Damit erübrigen sich auch

alle sogenannten Belehrungen von "nationaler" Seite über Seipel, dass er "kein Konzept ohne Deutschland" als Maxime seiner Politik betrachtet habe. Mit einem Deutschland Adolf Hitlers hätte ein Seipel nie ein gemeinsames Konzept gefunden, so wenig wie Michael mit Luzifer jemals eine Alliance schliessen kann. Denn Seipel und der Nationalsozialismus, also Seipel und Hitler, stehen einander gegenüber wie Feuer und Wasser. Das beweist vor allem Seipels am 14. September, 1930, in Notre-Dame von Genf vor den katholischen Mitgliedern des Völkerbundes gehaltene Ansprache, die damals, als Marx und Bruening, Wirth und Kaas Deutschland lenkten, als Briands und Stresemanns Versöhnungswillen dominierten, voll Optimismus war — und heute klingt sie im Hinblick auf das Dritte Reich wie blutige Ironie.

Seipel sprach: „Der Blick der Menschen ist weiter geworden. Durch die Erfahrungen der Jahrtausende sehen wir tiefer in die Zusammenhänge hinein, wissen, dass die nationale und die staatliche Gemeinschaft nicht die letzte und höchste ist, haben gelernt, dass zwischen den Völkern und den Staaten selbst eine 'Civitas', eine Rechtsordnung bestehen muss, soll der Friede auf Erden gesichert werden. Wir sehen, freudig und skeptisch zugleich, den Versuchen zu, sie in Formen, die der Zeit entsprechen, zu schaffen. Ach, dass wir nicht nur zusähen, sondern als Männer und Frauen der grossen Sehnsucht das, was noch fehlt, zu erraffen suchten! Wir kommen alljährlich, wenn die Völkerbundversammlung tagt, zu einem gemeinsamen Gottesdienst zusammen. Lassen wir keine Formsache daraus werden! Geben wir zu, dass wir noch am Anfang stehen, am Anfang von etwas Grossem und Notwendigem, und sehnen wir uns darnach, dass etwas Ganzes und Fertiges daraus werde, das den Menschen das Zusammenleben in der immer enger werdenden Welt erleichtere, ihnen den Frieden sichern kann. Aber es darf kein leeres Sehnen und Seufzen bleiben. Wir Katholiken wenigstens müssen wissen, dass die Menschen sich, dass wir uns ändern müssen; dass wir die Selbstsucht abtun, die Verschiedenheiten unter uns als Reichtümer der Menschheit lieben, nicht unsere Brüder wegen der Verschiedenheiten hassen dürfen; dass uns die Interessengegensätze nicht als Fluch auferlegt sind, der uns immer wieder in den Krieg treiben müsste, sondern dass sie uns geschenkt sind, damit sich an ihnen die Weite unserer Herzen, die Grösse unserer Liebe erprobe. Diesen Geist der werktätigen Sehnsucht wollen wir vom Sitze des Völkerbundes hinaustragen in unsere Länder, damit von dort Jahr für Jahr immer mächtigere Wellen der Sehnsucht nach fruchtbarer Arbeit und nach Frieden zurückfluten zum Völkerbund."

Das ist Seipel; das ist Hitler: Seipel gezähmter disziplinierter Gedanke und Geist, Hitler unbeherrschte, tief ins Pathologische steigende

Animalität; Seipel Europäer, Hitler blutiger Antieuropäer; Seipel katholische Universalität, Hitler mechanisierte nationalisierte parteiistische Totalität; Seipel der Versöhner und virtuose Spieler aller parlamentarisch-menschlichen Register in feinsten Stufung bis zur festen Autorität, Hitler unversöhnlicher Zwietrachtsäuer und agitatorischer Peitschenschwinger mit raffinierter Ausnützung der vorhandenen deutschen Not zur Vergottung der eigenen Person als letzter Rechtsquelle in despotischer Manier und dadurch trotz allen kraftstrotzenden "Hamelns" letzten Endes haltloser, weil nicht im Ewigen wurzelnder, armer kraftloser irdischer Mensch.

Oesterreich und die Welt haben die Wahl: Hitler und Vernichtung, oder Seipel und Rettung; Nationalsozialismus und Untergang, oder Versöhnung im übernationalen Weltbild, dessen nobelster Vertreter Seipel war, der in seinen Worten und Werken kongenial fortgesetzt wurde von Engelbert Dollfuß.

So sieht die These und Antithese der Gegenwart aus. Aengstliche Seelen mögen vielleicht Anstoss daran nehmen, dass Adlof Hitler, der derzeit noch deutscher Reichskanzler ist, persönlich genannt und als Exponent einer Geisteshaltung, die von der europäischen Kultur nach der negativen Seite abweicht, citiert wird. In diesem Falle darf man nicht gar so zimperlich sein und den Parteichef vom Regierungschef säuberlich scheiden wollen. Es würde auch dem Wesen Hitlers widersprechen, wie es dem Wesen Seipels widerspräche, wollte man den Priester und den Regierenden in zwei verschiedenen denkende und handelnde Seipels spalten. Hitler als Kanzler und Parteichef ist Eins. Sobald er es nicht mehr wäre, wäre er in seinem Wesen nicht mehr, was einer Vernichtung des Nationalsozialismus als solchem gleichkäme. Denn Hitler ist wie Ludwig XIV. der Staat selbst, nur in einem viel, viel mehr usurpatorischen Sinn und Mass wie der Sonnenkönig; denn Hitler bezeichnete sich selbst als Quelle der Rechtsschöpfung, während weder Ludwig XIV. noch sonst ein Alleinherrscher diese letzte Konsequenz formell so vollkommen gezogen hat. Damit hat Hitler die Antithese christlicher Staatsgedanken, nämlich den totalen Nationaldespotismus, vollendet, indem er den westlichen Nationalismus mit dem asiatischen "Cäsarismus" durch Personalunion vereinigte und so den beidseitigen Abfall vom Sacrum Imperium in das Endstadium trieb.

DR. BERNHARD BIRK,
Wien.

Von allen Spielen ist das verlierendste der Kriegeshalbkunst trauriges Würfelspiel: denn welcher Wurf auch falle, fällt doch selber dem Siegenden Tod und Elend.

(Klopstock.1)

1) Geschrieben vom Dichter des "Messias" 1800.

Aus Central-Verein und Central-Stelle.

Die Sicherung des Gemeinwohls ist nicht nur höchstes Gesetz, sondern auch der ganze Grund und die ganze Ursache der Staatsgewalt.

Leo XIII.

Von der Totalität der Liebe.

Nun bleiben Glaube, Hoffnung, Liebe, diese drei; das grössere aber ist die Liebe.
(1. Cor. 13, 13).

Das Glied, das Herzblut behalten wollte, stirbt daran. So werden auch wir und all unser Werk an einer "Religiosität" sterben, wenn diese nicht Liebe wird, d. h. nicht apostolisch nach aussen drängt. —

Um es gleich zu sagen: Wir dürfen uns nicht mehr mit einem Teil begnügen, wir haben auf das Ganze zu gehen. Wir erheben den Totalitätsanspruch der Caritas und wollen Diener dieses Anspruchs sein. Es geht nicht nur darum, einen Teil unseres kirchlichen Wirkens, der sich Caritas nennt, religiös zu vertiefen und apostolisch zu orientieren und zu rüsten, sondern darum geht es, den ganzen Baum kirchlichen Denkens, Betens und Wirkens mit dem heiligen Edelreis der Caritas zu veredeln, damit er Frucht trägt, die Frucht der Liebe. Die Propheten, Apostel und der Gottessohn selbst, sprechen eine zwingende deutliche Sprache, was ist und sein wird, wenn die Frucht der Liebe fehlt. Es ist ja das Streben vieler, nicht bloss im gottlosen Russland, der Kirche ihre Caritaskraft und ihren Caritasraum zu nehmen, sie also zu behindern Frucht zu tragen. Dann würde sie wertlos und überflüssig sein. Darum haben wir Diener an der Totalität der Caritas in unserem gesamten christlichen Lebensraum zu sein. Sie muss sein die Summe aller Theologie, nicht ein Teil derselben, sie muss sein die Summe aller Pastoration, getragen von der brennenden Hauptfrage; wie bilde ich den Menschen, der das Gericht besteht, den guten Menschen. Was nicht Liebe ist wird verworfen (Math. 25). — Daher muss Folgendes sein:

1. Die Predigt eines jeden Priesters muss immer die Liebesfrucht fordern. An den mehr als 20 Caritasevangelien des Kirchenjahres darf nicht mehr vorbei gegangen werden. Der unerreichte Caritasinhalt des Vater unser, das uns der Sohn selbst auf tägliche Lippen gelegt hat, muss den Unterricht in Kirche und Schule beherrschen. — Die Liebe muss das ceterum censeo der Kirche sein, weil der Meister und das zeitliche und ewige Leben es fordert. Das ewige Leben wird ein ewiges Lieben sein. Nur durch Liebe können wir uns darauf vorbereiten.

2. Rechtfertigungslehre und Beichtpraxis müssen als biblische Voraussetzung der Sündenvergebung durch Gott die eigene Versöhnlichkeit, Güte und Barmher-

zigkeit fordern. Empfangene Gottesliebe muss weitergegeben werden, oder sie wird überhaupt nicht empfangen. Keiner darf Barmherzigkeit erwarten, der sie selbst nicht gewährt. Ohne Liebestat und Liebesbereitschaft ist Rechtfertigungshoffnung irrig. — In der Stunde stärkster seelischer Aufgeschlossenheit muss Caritassaat gestreut, nein Caritasernte sogleich gefordert werden, nicht weil wir es wollen, sondern weil der Sohn es will (Matth. c. 5-7, 18. 25). Den vielen Millionen Beichtzusprüchen kommt somit eine gewaltige Bedeutung zu. Hiebei rückt sich auch der Armenopferstock als Sühneopferstock ganz von selbst nahe. Wie oft sagt es doch Ambrosius: Kauf dich los mit deinem Geld! Wir wissen wohl, dass das nur vom Reuigen und Liebesbereiten gilt. — Wie sehr leben wir doch von der Gerechtigkeit und Liebe Gottes. Die Caritas der Erde ist wahrhaftig nur ein Bröcklein vom reichen Tisch des Herrn.

3. Die Heranbildung selbstloser gütiger und barmherziger Menschen ist die wichtigste Erzieheraufgabe in Elternhaus, Schule und persönlicher Führung. Wir haben das gesamte Gebiet des christlichen Unterrichtes mit Caritas zu befruchten. Das "uns" des Vater unsers kettet uns alle eng aneinander, zerschlägt jeden religiösen Egoismus.

4. Als *præambula cultus* setzt Christus selbst die flammende Bedingung: „Erst den Bruder zu versöhnen“ (Matth. 5, 23f.). Was hat nicht alles Mensch gegen Mensch! Caritas geht vor cultus.

So müssen wir darauf abheben, dass die Liebe wiederum Frucht aller Menschen wird. Wir müssen verlangen, dass alle Exerzitien, alle Volksmissionen, alle Gebets- und Andachtsübungen mit samt der Gebetbuchliteratur konkret von dieser Frucht reden, ohne die wir keine Kinder des Vaters sind. Was nicht Liebe zu Gott und dem Nächsten reift, wird ausgehauen. In dem Sinne können wir uns grundsätzlich nicht damit befreunden, dass Caritasandachten, Caritalsexerzitien usw. nur für einige gehalten werden. Was von allen gefordert werden muss, darf nicht nur einigen gesagt und den vielen verschwiegen werden. Es geht um die Schaffung der Kirche. Kirche ist überall wo Menschen im Namen Gottes wie Brüder sind. — Hiebei muss wiederum von dem ausgegangen werden, was die Kirche schon gegeben hat. Im Sakrament der Taufe und der Firmung bestellt sie selbst mit sakramentaler Gewalt einen Hüter des jungen Menschen. Erst wenn diese Patenschaft eine Wiedererweckung und Erneuerung erfahren hat, dürfen wir hoffen, dass die allgemeine Patenschaft als Zeichen der Liebesbewegung, nach der bezeichnenderweise auch das Winterhilfswerk als notwendige Ergänzung ihres Hilfsapparates ruft, wieder allgemeines Lebensgut und allgemeine Lebenspraxis werde. Für Caritas ist die Stunde immer günstig.

Eine deutsch-amerikanische Würdigung Brownson's.

Der hervorragendste Philosoph, dessen sich das katholische Amerika bisher zu erfreuen vermochte, Orestes A. Brownson, hat sich, selbst als Publizist, niemals unter seinen Glaubensgenossen englischer Zunge in unserem Lande besonderer Beliebtheit erfreut. Manchen war er überhaupt ein Stein des Anstosses, andere gingen an ihm einfach verständnislos vorbei.

Das bemerkte zu seinerzeit der begabte Journalist und Dichter Franz Furger, ein Schweizer, der in den Jahren 1865-66 die Schriftleitung des Cincinnati'er "Wahrheits-Freund" hatte. In der Ausgabe dieses Blattes vom 9. Mai, 1866, besprach er unter der Ueberschrift: "Politische und religiöse Aufgabe der Ver. Staaten" das Bestreben gewisser Kreise Frankreichs und Deutschlands, den modernen Staat mit der Kirche zu versöhnen und die Grundlagen herzustellen, auf welchen ein friedliches, für beide Teile gedeihliches Verhältnis zwischen Staat und Kirche in Zukunft bestehen könne. Im Anschluss daran bemerkt Franz Furger sodann:

„Unser grosser nordamerikanische Denker und Schriftsteller Brownson sieht in diesen Bestrebungen in der alten Welt kein Heil, keine Aussicht auf Erfolg und behauptet in seinem neuesten Werke 'The American Republic', dass ganz allein unsere amerikanischen Zustände ein normales Verhältnis zwischen Kirche und Staat ermöglichen. Es mag das spezifische Amerikanertum Brownson's denselben zu Uebertreibungen und Einseitigkeiten führen, aber als so hochverdienter katholischer Publizist, als edler Patriot und treuer Sohn der Kirche zugleich, verdient er es doch, dass man seine Gedanken prüfe und auf seine tiefen, freilich oft schwer verständlichen Ideen einzugehen suche. Wir können nicht begreifen, dass die katholische Presse in Amerika, namentlich die englische, dem seit einigen Monaten im Buchhandel befindlichen obgenannten Werke nicht mehr Aufmerksamkeit schenkt. Es enthält doch Anregungen genug, politische wie kirchliche, wohl auch Stoff zum Widerspruche, und obendrein viel positive Ergebnisse der Gedankenarbeit eines hervorragenden Geistes, von denen man wohl Notiz nehmen dürfte.“

Es ist auch heute in dieser Hinsicht noch nicht anders geworden: Brownson ist und bleibt den amerikanischen Katholiken ein Unbekannter.

Bei dieser Gelegenheit sei wiederum darauf hingewiesen, dass an der deutschen katholischen Presse unseres Landes im Laufe der letzten hundert Jahre manch tüchtige Kraft gewirkt hat; so der heute in seiner Heimat, der Schweiz, noch unvergessene Franz Furger, der durch keinen Geringeren als den späteren Bischof Martin Marty, O.S.B., an den "Wahrheits-Freund" gebracht wurde.¹⁾

1) Franz Furger's Politische Schriften. Herausg. v. Dr. jur. J. Furger. Kalksburg, 1930, p. 246-247.

Ein Stückchen Erziehungsarbeit am Volke.

Vor reichlich dreissig Jahren veröffentlichte der verstorbene Redemptoristenpater A. Ahlert im "Kathol. Wochenblatt", Chicago, eines jener Gespräche wie sie die ältere deutsche Generation liebte. In diesem Fall wurde die soziale Frage von "Peter und Michel" beleuchtet. Als dann die C. St. im Jahre 1910 begann, Broschüren in englischer und deutscher Sprache zu veröffentlichen, entschloss sich die Leitung, die unter der Ueberschrift "Es muss anders werden" erschienenen Artikel aufs neue herauszugeben.

Die heute noch lesenswerte Schrift ist ein treffliches Beispiel der von deutsch-amerikanischen Priestern, Zeitungen, und dem C. V. geleisteten Erziehungsarbeit am Volke. Eine Generation, die "nichts von Joseph weiss," mag aus den folgenden Bemerkungen des Pater Ahlert's die Kenntnis der langjährigen Tätigkeit unseres Verbandes auf sozialem Gebiete schöpfen. Auf Seite 31 heisst es u. a.:

„Michel: Aber so viele Männer kümmern sich um solch' öffentliche Fragen blutwenig.

„Peter: Well! Diese Schlafmützen und vertrauenseligen Duserler müssen geweckt werden. Der Central-Verein tut da das Richtige; er bringt populären Unterricht über gesellschaftliche Fragen den Leuten ins Haus, erklärt in Extra-Versammlungen diesen Punkt, wo immer nötig — und sucht so die Leute für die gute Sache zu begeistern, so dass sie zu jeder Zeit bereit sind, das Richtige zu verteidigen in der Gesellschaft andersdenkender oder schlecht unterrichteter Kameraden und an den Polls richtig zu wählen. Vor den Votes haben die Liberalen Respekt, vor sonst nichts.

„Michel: Wenn die Leute noch dazu eine katholische Zeitung hielten, sie bezahlten und fleissig läsen, sie wären nicht so 'dappig' in diesen grossen Fragen."

Das Heft besteht aus 20 Gesprächen, oder Kapiteln, die in populärer Weise eine Reihe einschlägiger Fragen behandeln. Was Peter im 13. Gespräch einem daran beteiligten Sozialisten entgegnet, bestätigt der Sovietstaat: „Ein Staat ohne Gott lässt sich nur regieren durch knechtische Furcht, d. h. mit dem Polizeiknüppel und dem Gefängnis."

Dem Andenken Msgr. Fuhr's.

Der unlängst erschienene Bericht der "Sechs- unddreissigsten Generalversammlung und Katholikentagung des Staatsverbandes Californiens" enthält u. a. den bei dieser Gelegenheit von den Delegaten angenommenen Nachruf auf den verstorbenen Msgr. Raphael Fuhr. Nachdem die Erklärung der Tätigkeit des Verstorbenen auf anderen Gebieten gerecht geworden, wendet sie sich seinen Verdiensten um den Staatsverband zu:

„Wer kann sich nicht der herrlichen und erbaulichen Bühnenstücke erinnern, die er persönlich leitete, wer nicht der schönen Volkslieder, die wir jetzt noch bei unseren Staatsversammlungen singen und wozu er den Text schrieb, wer nicht der regen Beteiligung und Vorbereitung bei und für unsere jährlichen Versammlun-

gen, die er zu höchster Blüte brachte durch seine unverdrossene Wirksamkeit, bis er zu sehr in Anspruch genommen wurde durch die Sorgen für eine grosse Gemeinde."

Der Nachruf spricht sodann die Hoffnung aus, der Grundsatz des Verstorbenen "Immer heiter, Gott hilft weiter" möge die Parole des Staatsverbandes bleiben und das Andenken an Msgr. Fuhr in allen Mitgliedern die Heiterkeit des Gemütes und die Tatkraft, beides Charaktereigenschaften des heimgegangenen Priesters, wach erhalten. Zum Schluss aber heisst es:

„Hochwst. Msgr. Raphael Fuhr, unser aller Freund, Gottes reichlicher Lohn möge dir beschieden sein im Lande der Lebendigen für deine treue Verwaltung. Möge dein Geist ferner über uns wachen und uns leiten. Bitte für uns, wie wir deiner gedenken in dankbarer Liebe."

Miszellen.

Zu besonderem Dank verpflichtet ist die Bibliothek des C. V. Hrn. E. Hackner, La Crosse, für die Ueberlassung eines Heftes, das eine Reihe der vom verstorbenen hochw. Willibald Hackner verfassten Aufsätze über den sog. Amerikanismus enthält. An erster Stelle zehn Abhandlungen über jenes Problem, vom "theologischen Standpunkte" aus betrachtet; sodann einen weiteren Aufsatz über das an Cardinal Gibbons gerichtete päpstliche Breve, das der strittigen Frage ein Ende zu bereiten bestimmt war.

Auch zukünftige Geschichtsschreiber werden dem Geber Dank wissen, zur Erhaltung dieses Quellenmaterials beigetragen zu haben. Denn keine Geschichte der katholischen Kirche in unserem Lande wird an den innerkirchlichen Kämpfen des letzten Viertels des verflossenen Jahrhunderts vorbeigehen dürfen.

Es ist in den Jahren nach Schluss des deutschen Liebeswerks hierzulande nicht selten die Ansicht laut geworden, man lasse es drüben an der richtigen Anerkennung für die von den Deutsch-Amerikanern während der Notjahre gebrachten Opfer fehlen. Wir vermögen dieser Ansicht nicht beizupflichten, weil wir andauernd Beweise der dankbaren Gesinnung jener empfangen, die an unserem Liebeswerk Teil hatten. So schrieb uns erst kürzlich ein Mitglied des Franziskanerordens, den wir ersucht hatten, gewisse Nachforschungen historischer Art für uns anzustellen:

„Wenn Sie von Dank sprechen, so darf ich hinweisen auf früher erhaltene Wohltaten des C. V. — Gott segne und stärke ihn nach innen und aussen, zum Heile vieler in U. S. A. und im Reiche Christi."

Im Hinblick auf unsere sozialgerichtete Tätigkeit, fügt der Briefschreiber dem noch folgenden Bemerkungen hinzu:

„Bei uns hat die neue Zeit viele alte und ehrwürdige Institutionen, wie den Volksverein, abgelöst. Möge der hl. Geist in unserer Mitte bleiben; er wird immer wieder Leben und Gestalt annehmen in unserer katholischen Gemeinschaft."

Das walte Gott!